SALMAN's CHOICE



BEACON LIGHT

SAEED RASHID

O LORD, MAKE ME AN INSTRUMENT OF THYGRACE
(A PRAYER)

O, Lord,

Make me an instrument of Thy grace

Where there is hate, let me sow love

Where there is darkness, light

Where there is sadness, joy

Where there is doubt, faith

And where there is despair, hope

O Divine Master,

Grant that I may not so much sek

To be consoled as to console

To be understood as to understand

To be loved as to love

For

It is in giving that we receive

It is in forgiving

That we are forgiven

(Anonymous)

سلمان

SALMAN SALEEM

PRESENTS

Beacon Light

A Programme

for

Teacher Development

Saeed Rashid

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Particulars

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Dedicated

To

The Teacher

Who

Knows the difference

Between

Reproductive Teaching

And character – centred

Creative – Teaching

Message of the Book

Character –centred

Creative Education

Through

Committed

Creative teachers

Foreword

I deem it my honour to introduce Professor Saeed Rashid's sixth book in his new series of books on Teacher Development Programme. He has already over two dozen books to his credit on Pakistaniat, Character Building, Public Speaking and Human Relations Development, all written in his unique style which excites new avenues of thought in all receptive minds. Professor Saeed Rashid's style is simple without any highbrowish prose and it touches the heart of readers, besides richness of its contents in thought and material.

Only he could do it with his vast experience and deep human touch. I believe brain is vital to understanding this world but it is the heart which can understand its inhabitants and it is the heart which measures the quality of people.

Professor Saeed Rashid is a teacher who brings out springs of his own heart and descends on the hearts of his students. Opening the brain is mostly considered the main purpose of the education but here Professor Saeed Rashid does not restrict himself to this. He descends on the hearts, changes personalities of people. This can only

happen when the teacher's heart is pure and full of conviction that recipient opens up his heart, then we have a breakthrough, a new person is born with a new world around him.

His first three books of present series are for the students ,

- آدمی میں انسان کی تلاش
- دیئے سے دیئے کو جلاتے چلو
- Light a Candle

and next three

- In Search of Character
- روشن راہیں
- Beacon Light

addressed to the teachers-

a tremendous contribution towards our vital need of teachers' development and creative thought.

My words will not be sufficient to do justice for his efforts. Only Allah can grant him Ajar for his selfless creative work.

Dr. Naeem Ghani
(Chairman Sultana Foundation)

Preface

Apart from the executive and organizational functions of teaching, there are three dimensions to the interactive role of a teacher. He functions as the instructor, as the educator and as the mentor. As the instructor, he imparts information and builds up skills, as the educator he teaches his pupils to think and as the mentor his main concern is to build the character of his pupils and develop their personalities. It is this dimension of his interactive function which is most important. It is by playing the role-model that he can best build the character of his pupils. By doing so he can inspire his pupils to absorb his values and attitudes subconsciously and unconsciously. Character-building is not done by preaching but by modeling the requisite character qualities.

This collection primarily focuses on the role of a teacher as educator and as mentor. It highlights the need for critical thinking and creativity. Besides there is a whole chapter on Pakistaniat which is an integral part of character-building. This collection is in the form of separate programmes of about 10-minutes duration each. The intent behind using this format is to provide ready-to use programmes. Which will serve both as a source of awareness and also as an exercise in public-speaking. It is suggested that a ten-minute teachers' morning assembly may be organized in which five to ten teachers should be able to participate, each speaking for a minute or so. This exercise if regularly done, will most certainly promote the much-needed development of teachers' personality by building up their self-confidence and effectively improving their communication skills. Both these qualities will in turn go a long way to enable the teachers to do effective teaching, as only the teacher who is confident and good at communicating, can be a good teacher.

This is the second volume in the Sultana Foundation Teacher Development Series, the first title being in Urdu entitled "Roshan Rahain". It is suggested that both the books may be used together in organising the teacher development sessions.

The working teachers and the educationsists are requested to give their views and comments on the format and conent of these two books so that some improvement could be effected in the second edition.

In the end, I should like to thank Mr. A.D. Khan for meticulously doing the proof-reading of the manuscript. I am also deeply obliged to the visionary Chairman of Sultanan Foundation Dr. Naeem Ghani for writing a very perceptive and encouraging Foreword to this book
God bless him.

(Saeed Rashid)
Director Sultana Foundation
Institute of Teacher Development
Farash Town,
Islamabad
1st July, 1998

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(Axioms of Hazarat Ali

سلمان

SALMAN SALEEM

PRESENTS

IN PRAISE OF ALLAH

We seek Divine protection
From Satan's evil mind
And begin with the name of Allah
The Merciful and the Kind

Praise be to Allah in beautiful words
The Creator and the Lord of all the worlds

Most Merciful He is and most Beneficent
He is also the Master of the Day of Judgement

Thee alone we worship
Only Thy help we seek
Thee alone we call in the time of need
Guide us O' Lord to the path
That is straight
Path of the
people who
Thy favour have obtained

Not the path of those whom
Thou had thrown away
Who earned Thy anger or who went astray

(Aameen)

SAYINGS OF THE HOLY PROPHET (PBUH)

1. **SELF-KNOWLEDGE**
   He who knows himself
   Also knows God

2. **PRAYER AND KNOWLEDGE**
   Excessive knowledge is
   preferable
   To excessive prayer.
   Better to teach an hour
   than pray a night.

3. **THE LEARNED**
   The learned are those
   Who practice knowledge
   and wisdom

4. **THE FRUITS OF KNOWLEDGE**
   He who seeks
   and finds knowledge
   Is twice blest
   Rewarded both for its
   desire and attainment
   But its desire is
   inherently rewarding.

5. **SEEKING KNOWLEDGE**
   Seek knowledge and
   wisdom
   East and west
   Aye! Even unto China
   And the four corners
   of the world.

6. **PURSUIT OF KNOWLEDGE**
   Seek knowledge day
   and night
   Each season, everywhere
   From friend and foe
   The cradle to the grave.

7. **KNOWLEDGE ABROAD**
   He who sacrifices
   home-comforts
   For knowledge abroad
   Walks in Allah's ways
   And on His path.

8. **REASON**
   There is nothing
   more beautiful or perfect
   Than reason,
   the root of
   Understanding
   and willing action

9. **GOOD SENSE**
   You may observe
   All the five Islamic virtues
   But your performance
   Will be judged
   By your sense.

10. **SOUND UPBRINGING**
    Giving a sound upbringing
    To your child
    Is more highly blessed for you

11. **FATHERLY GIFT**
    There is no better
    Fatherly gift to the child
    Than sound breeding.

12. **KNOW THYSELF**
    Ali! Learn to know thyself
    For He dwells in one's heart
    And self-knowledge
    Leads to self-mastery

13. **SEEKING KNOWLEDGE**
    Seek knowledge and wisdom
    East and west
    Aye! Even unto China
    And the four corners of the world

14. INK AND BLOOD
    The scholar's ink
    Is holier than the martyr's blood
    If it is true and genuine.

15. SOUND KNOWLEDGE
    Sound knowledge is
    a defence against enemies.

16. CONDUCT
    Each action
    carries within itself
    The seeds of one's own doing and undoing

17. GODLY PURITY
    Being Himself pure
    He loves purity
    In every form

18. SOUND KNOWLEDGE
    Sound knowledge is
    a defence
    Against enemies

19. THE HEIGHTS
    The knowledgeable rise
    To the heights of
    goodness and nobility

20. LOVING MEN AND GOD
    If you really love
    Your Creator
    You must first love
    Your fellow-beings
    Whom He loves.

21. LEARNING
    To seek, heed and spread
    Light and learning
    Is better than
    Religious exercise.

22. INK AND BLOOD

The scholar's ink
Is holier than
The Martyr's blood
If it is true and genuine.

23. MEDITATION

Meditate an hour
On the Creator
and His work
It's better than
Seventy years of
prayer-rituals.

24. SELF-HELP

God wishes man
To use his faculties

25. HOPE AND FAITH

God is close to those
Who place their hope
in Him
And with full faith
Oft remember Him.

26. COUNTLESS CHARITIES

Smiling cheerfully,
exhorting to virtue
Prohibiting or preventing evil
Showing the way, leading
the blind
All are varieties of charity

27. TRUE POWER

He is not strong
and powerful
Who strikes the weak
Or overpowers the helpless
But he
Who masters his anger.

40. HUNGRY NEIGHBOURS

A good Muslim is not
Who eats his fill
While his neighbour
Goes hungry.

41. HUMAN MIRRORS

Each of you
Is a mirror to his brother
If you see a vice
Counsel correction.

42. UNIVERSAL KINDNESS

Be kind to His creation
And He will be kind to you
Be kind to the good
and to the bad
To the latter
To lure them back.

43. WIDESPREAD AFFECTION

He is not one of us
Who is not affectionate
to the young
Respectful to the old
Does not order the lawful
And prohibit the unlawful.

44. RESPECTING THE OLD

To honour the old
Is to respect God
Such is His grace
And concern
for the aged.

45. FAITH AND KINDNESS

Kindness is faith incarnate
Faith manifest;
The unkind
Have no faith.

46. **MERCIFUL TO MANKIND**
If you seek
His Divine mercy
Be merciful to mankind
To merit God's love
And kindness always.

47. **GIRLS**
Be good to girls
And that will screen you
From hell-fire
And show you
on to Heaven.

48. **FRATERNITY**
All Muslims are
a single being
Their pain and pleasure
are one

49. **HUMILITY**
God has commanded me
Humility, not pride
And to shun oppression
Of friend and foe, alike

50. **BLIND LOVE**
Love may be blind
Let not your love
Make you deaf, dumb
or mute
Unheeding, uncaring
or unseeing.

51. **FATHER'S PLEASURE**
God's pleasure lies in
Your father's pleasure
And His displeasure
In your father's
displeasure.

52. **TABLE MANNERS**
When meals are served
Don't start till the table is taken
Nor stop eating before others
Without an apology.

53. **SEEING OFF**
See off your guest
Right to the door
That he may feel
courteously welcome;
This is my habit, also.

54. **HUMAN LOVE**
Paradise is impossible
Without faith
And faith is incomplete
Without love of mankind.

55. **HOSPITATLITY**
Be a good host
Even to those
Who did not entertain you
As a guest.

56. **TRUST**
Trust in God
But tie your camel, too
For He helps those
Who help themselves aright.

57. **THE TRUE MUSLIM**
Grateful to God in plenty
Submissive, resigned in adversity
Such is the Muslim's nature
Such the Muslim's might.

58. **REWARD AND PUNISHMENT**

Sometimes reward comes in
punishment
As He can curse with plenty
And bless in misery
Submit to His will in sorrow
and earn His pleasure.

59. **MAN-MADE MISFORTUNE**

Whatever man suffers
Is of his own doing
But then
He is ever-forgiving
and bountiful.

60. **NOBLE DEEDS**

Feed the hungry
visit the sick
And help the oppressed
Whatever their colour
or creed.

61. **GOD'S KINDNESS:**

A mother's love
knows no bounds
But God's kindness
For His creations
Far excels.

62. **MOTIVES AND ACTIONS**

The two go hand in hand
Like twins
And so one's deeds
are judged
By the motives inspiring them.

63. **JEHAD**

The best Jehad
Is for self-conquest
Without which all victories
Are self-defeating.

64. **EXCELLENCE**
Strive ever to excel
In virtue and truth
Wherein lies
True excellence
Of all humanity.

65. **THE BEST OF MEN**
The best is the
From whom
Good goes forth
Generously
To human-kind.

66. **GOD'S FAMILY**
Big and small
God's creatures all
Are His own family
Most beloved of all
Is he who tries
To do them
The greatest good.

67. **THE GENUINELY TRUE**
The genuinely true
In the truest sense
Is the true
In thought, word and deed.

68. **SELF-KNOWLEDGE**
He who knows himself
Also knows God

69. **DEEDS AND MOTIVES**
Actions will be judged by intentions

WORDS OF WISDOM

AXIOMS OF Hazrat ALI

Education

- Verily, you have more need of good education than to win silver and gold.
- The educated man sees with both his heart and mind: the ignorant one sees only with his eyes.
- The man of least capacity is the one who shows himself incapable of self-correction.
- Make yourself the servant of any scholar you meet.
- To devote oneself to the religious life without being taught is to resemble the mill-donkey going round and round without moving from the place.
- Teacher and pupil participate equally in God's reward.
- One learns by asking questions.
- The best teaching is that which corrects you.
- He who never corrects himself, will never correct any other.
- Teaching that does not correct you, is on the wrong track.

Intelligence

- The intelligent man is whoever knows how to be happier today than yesterday.
- Of a man's good qualities two are eminent- intelligence and speech (communication skills). By the first he profits himself, and by the second he makes others to profit.

- Intelligence is a natural gift, and it increases with learning and experience.
- No one who possesses intelligence, is ever reduced to poverty.
- He is honoured who frequents the intelligent.

Knowledge

- Experience is knowledge gained.
- The inexperienced are often deceived.
- How can one know another, if one does not know oneself?
- Do not hate what you do not know; for the greater part of knowledge consists of what you do not know.
- If you hide what you know, you will be supposed to know nothing.
- One when questioned about a matter of which he knows not, should not hesitate to say: 'I do not know.'
- Man is enemy of what he does not know.
- The bane of knowledge is lack of practising it: the bane of labour is to work, but not with sincerity.

Reflection

- One who reflects on God's gifts, succeeds.
- A man's reflection is the mirror that shows him his good and bad deeds.
- Whoever has the power of reflection, draws a lesson from everything.
- Matters obscure become clear on reflection.

- Act only after reflection, and all your affairs will work out well.

- Reflect before you attack. Reflect before you speak by doing so you will avoid error.

Wisdom

- God hath given His creatures nothing to place higher than reason.

- To place reliance on anyone before getting to know him well is to lack wisdom.

- Lust grows less as wisdom increases.

- The wise man relies upon his labour: the ignorant trusts in illusions.
- The sage seeks perfection; the ignorant, wealth.

- The supposition of a wise man is nearer to being right than an ignorant man's knowledge.

- It is a wise man's part to obey his superiors, to respect his equals, and to be just to his subordinates
- A wise man needs each day an hour set apart in which to examine his conscience, and measure what he has gained or lost.

- The heart is the resource of wisdom.

- Belief and wisdom are like twins God accepts not the one without the other.

- By wisdom one attains the top in one's affairs.

Learning

- The scholar knows an ignorant man, because formerly he was ignorant himself; but the ignorant man knows not the scholar, never having been one.

- Whoever in his mind reflects a good opinion, learns to distinguish points of error.
- The truly learned man is he who understands that what he knows is but little in comparison with what he does not know.
- Books are the gardens of the learned.
- The man of learning lives even after his death: the ignorant man is dead, while still alive.

Speech

- Never speak when it is not the time for speech.
- Often a word pierces like a sword!
- Often have words pierced deeper than arrows.
- How often one word has let loose a war! How many loves have been born in a single glance!
- A stumbling foot means hurt, and a blundering tongue, a loss.
- The best speaking is that which fits the deed.
- The ear is useless, when the mind wanders.
- If you aren't a brilliant and learned talker, be an attentive listener.

Ignorance

- An ignorant man is a rock from which no water flows, a tree whose branches are never verdant, a soil where growing plants that never bud.
- Ignorance is your most hateful enemy.
- Ignorance does a man more harm than cancer in the body.

- The ignorant man does not see his mistakes, and disdains advice.
- The stupidest man is the one who believes himself to be the most intelligent.
- One of the signs of a stupid man is frequent change of opinion.
- Sincere speaking strengthens one's argument
- Consider not who speaks, but what is said.
- Do not undervalue a fine idea, because it comes from an unimportant person.
- If an orator's thought and speech are in accord, the audience will accept his utterance; otherwise no effect will be produced.
- Speak, that you may make yourself known; for a man is hidden beneath his tongue.
- The more sincerely a man speaks, the more will he be respected.
- A stupid man will give himself away in three things—in speaking of matters of which he is ignorant; in answering before he is questioned; in temerity in his undertakings.
- Whoever says what he should not say, hears what he does not want to hear.
- Beware of commenting on a fact that you do not know to the bottom, and with exactitude. Your speaking reflects your intelligence and your words the extent of your knowledge.
- The man of vice loves to foster others' vice, to multiply excuse for his own.
- Truth is an unfailing remedy.
- Truth springs from cross of opinions.

- The best truth is the keeping of promises.
- Reject all malicious speaking, be there justification for it, or be there none.
- Beware of backbiting: it sows the seeds of bitterness, and separates you from God and men.
- Whoever listens to slander is himself a slanderer.
- Be on your guard against abominable words: they make hearts to burn with rage.

(Gleaned from Nehjul Blagha)

Part Two

Exercise in Thinking

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EXERCISES IN THINKING

- I think therefore I am. (Descartes)

- Other species do not change. Man has transformed both the world and himself. His specific quality is purposeful change through thought. (Gilbert Height)

- That those that think must govern those that toil. (Goldsmith)

- Imaginations more important than knowledge for knowledge is limited to all we know and understand while imagination embraces the entire world and all there will be to know and understand. (Einstien)

- Imagination rules the world. (Napleon)

- Knowledge is the highest virtue and all vice is ingorance. No man knowingly does evil. (Socrates)

- Wrong arises from ignorance. (Socrates)

- The unexamined life is not worth living (Socrates)

- To understand all is to forgive all (French Proverb)

- It is a luxury to be understood. (Somerset Maugham)

- Seek to understand before seeking be understood. (R.Covey)

- As he thinks in his heart, so he is. (Old Testament)

- We believe much, know little. (Rousseau)

- A man of great knowledge writes simply, a man of great wealth dresses simply, and a man of great understanding lives simply.
- There is a statue in every piece of marble. (Aristotle)
- Education makes a people easy to lead, difficult to be governed and impossible to be enslaved.
- A good teacher is not a candle-bearer, he is a candle himself.
- Man is the measure of all things. (Sophists)
- Proper study of mankind is man. (Alexander Pope)
- They also serve who only stand and wait (Milton)
- To err is human, to forgive divine. (Alexander Pope)
- All sufferings have their rewards (Mark Twain)
- The retribution may follow late after the offence, but follow it must pleasure which conceded it. Cause and effect, means and ends, seeds and fruits can not be severed, for the effect already blooms in the cause, the end preexists the means, the fruit is in the seed. You cannot do wrong and get away with it. The thief only steals from himself. (Emerson)
- With malice toward none, with charity for all. (Abraham Lincoln)
- Only the actions of the just smell sweet and blossom in their dust.
- You can fool some of the people all the time and all of the people some of the time, but you can not fool all the people all the time. (Abraham Lincoln)

- Ripeness is to be good. (Shakespeare)
- Power corrupts and absolute Power corrupts absolutely (Lord Acton)
- I disapprove of what you say but I will defend to death your right to say it. (Voltaire)
- So many deeds cry out to be done always urgently. The world rolls on. Time passes, seize the day, seize the hour. (Moatze Tung)
- Character is caught rather than taught.
- A habit is ten times nature.
- The end is where we start from. (T.S. Eliot)
- He drew a circle that shut me out. But I love, I had the wit to win. I drew a circle that let him in. (Edwin Markham)
- Every advantage has its tax. (Emerson)
- Our strength grows out of our weakness. Every man in his life time needs certain compensations. Nature thus balances every gift and defect. (Emerson)
- Not deciding is deciding.
- Necessity is the argument of tyrants, it is the creed of slaves. (Wiliam Pitt)
- Do what you can, with what you have and wherever you are.
- There are more ways to communicate feelings than with words.

- You cannot improve the speech without improving the person. George Bernard Shaw)

- A hundred times every day I remind myself that my inner and outer life depends on the labours of other men living and dead, and that I must exert myself, to give in the same measure as I have received and am still receiving. (Albert Einstien)

- Reason functions when it controls functions.

- Trust begets trust, fear ecalates fear.

- Fear and distrust overperceive the danger, trugger defensive behaviors and escalate tension.

- When trust is high relative to fear, people and systems function well.

- Trust is a releasing process. It frees one's creativity, allows one to focus one's energy on creating and discovering rather than on defending.

- There are times in our lives when imbalance is balance. When a short overt focus, contributes to our overall mission in life.

- The secret of happiness is this; let your interests be as wide a possible and let your reactions to things and persons that interest you, be as far as possible friendly rather than hostile. (Bertrand Russell)

- All happy families resemble one another but each unhappy family is unhappy in its own way. (Tolstoy)

- Each role 96is vitally important. Success in one role cannot justify failure in another. Success or failure in any role contributes to the quality of every other role. (First Things First)

- To strive, to seek to find and not to yield. (Tennyson)

- We, who are undefeated because we have gone on trying.

- Life's battles don't always go to the stronger or faster man, but soon or late the man who wins, is the man who thinks he can.

- Self-image is the base, the foundation on which is built your entire personality, behaviours and even circumstance.

- Self-image is of utmost importance because we cannot be more effective, more successful, better coordinated, more creative or more anything other than what our self-image says we are.

- Self-image controls our entire potential such as intelligence, attitudes, performance, will power, effort, ingenuity or aptitudes. The behaviour is entirely dependent on self-image through our sub-conscious.

- By using positive imagination a new subconscious picture of ourselves the self-image, can be created.

- Self-image is not confined to individuals alone. Organizations, teams, armies, nations etc., all have self-image.

- Two roads diverged in a wood and I took the one less traveled by. And that made the difference. (Robert Frost)

GLEANINGS FROM CHINESE LITRATURE OF WISDOM

- A tree depends upon the roots. A man depends upon the heart.

- You can deceive your superordinates, but not your subordinates

- Nothing is difficult to a man who has persistence.

- The son is always in the mother's heart but the mother is not always in the son's heart.

- Water flows downward, not upward.

- You forget how you were fed by your parents, just wait till you feed your own children.

- Do a hasty thing slowly.

- Learn more, then you know how much more you need to learn.

- A gentleman blames himself, a foolish man blames others.

- What is difficult at the beginning becomes easy at the end and the bitter turns into the best.

- Do not condone a small evil, do not pass by a small charity.

- Words can heal a wound, they can also cut like a knife.

- He who flatters one can also run one.

- Shake one branch and ten branches will shake with it.
- The softer the mud the deeper one digs.
- Do not spare a little expense when doing a big thing.
- One word can save a nation, one word can also destroy a nation.
- Industry makes up the stupidity.
- A man in a hurry has no wisdom.
- Kindness is the basis of all good; avarice is the source of all evil.
- The wisest man will make a slip. The most stupid man will have one bright idea.
- An inch of time is like an inch of gold but an inch of gold will not buy an inch of time.
- One heart can not serve two
- Words over the pillow may be lost once but not twice.
- Fires and floods have no preference for persons. When you go out look at the sky, when you enter a house, watch the faces.
- A needle is not sharp at both ends.
- When you have children then you appreciate your parents.
- Getting up early in the morning is like gaining an extra day.
- The forefathers plant a bamboo, their children enjoy its shade.

- Rivers can be channeled, mountains can be moved, the hardest is to change the ways.
- Learning is like paddling a canoe against the current. It recedes if it does not advance.
- Time flows like the river, it does not return.
- To get well three tenth is medication seven tenth is care.
- To dispatch another is not as good as going yourself. To ask of other is not as good as to ask of yourself.
- We are all born the same way but we can die in a hundred different ways.
- If one word does not suffice, a thousand are wasted.
- He who always says he is right, never thinks.
- In judging people, judge a common man by where he stands in the important things, but judge a great man by watching what he does.
- Forgive your servants when they offend you. Do not forgive them when they offend others.
- Act in a crisis with calm and act during a calm by thinking ahead of a crisis.
- Be human and you may realise that you have been too critical of others.
- Humility is a virtue, but too much of it bespeaks cunning. Too much silence in man also indicates a designing mind.
- Praise a man at his back not to his face and he will really appreciate it when he hears it.

- Don't be slow to correct a mistake.

- What is a good man? Simply one whose life is useful to the others. And a bad man is he whose life is harmful to others.

- Admit that you do not know what you do not know that is knowledge.

- Don't be slow to correct a mistake.

- Do not worry that people do not know you. Worry that you may not be worth knowing.

- There is quite a difference between "I can't do it" and I won't do it. Usually it is the latter.

- Every man can be a sage.

- In God's eye, there is no rejected person.

- Every body dies. How he dies is important. Sometimes a death has the weight of a mountain and sometimes Lighter than a feather

- Seafood is not salty although it comes from the sea.

- Repeat not an advantage, count less on good luck.

- Read a few more books, and talk a little less.

- Beware of a man who is always doubtful when he learns something good about a man,

- One must try to be good but not goody-goody. One must be realistic in understanding

- Do unto others as you would have others do unto you. But better not expect others to

- A man may be difficult to know but a man who is too easy to know is not much worth either.

(The Importance of Understanding by Lin Yu Tang)

POINTS TO PONDER

- Every thing changes except the law of change. You can not step in the same river twice. (Heraclitus)
- Persistence and hard work are dependent on temperament or character traits and are not mental abilities.
- Our main business is not to see what lies dimly at a distance but to do what lies clearly at hand.
- The future is today there is no tomorrow.
- The best possible way to prepare for tomorrow is to concentrate with all your intelligence, all your enthusiasm on doing today's work superbly today.
- It is utterly impossible for human mind, no matter how brilliant to think of more than one thing at any given time.
- Keep busy. The worried person must lose himself in action lest he withers in despair.
- Check up each week on the progress you are making. Ask yourself what mistakes you have made what improvements have been effected, what lesions you have learned for the future.
- It is difficult to worry while you are busy doing something that requires planning and thinking.
- If some thing is worrying you ask five questions.

a) What am I worrying about?
b) What is the problem?
c) What is the cause of the problem?
d) What are the possible solutions to the problem?
e) What solutions seem to be most feasible and effective?

GIVING IS RECEIVING

- What makes life worthy living.
- Is our giving and forgiving
- Giving with cheerfulness is the way.
- To security and happiness.
- Life is richer when we give
- Love is sweeter when we share
- And heavy loads rest lightly when we have learned to bear.
- Giving requires good sense.
- The manner of giving is worthy more than the gift.
- The giving of love.
- Is an education itself
- Rich gifts wax poor when the givers prove unkind.
  (Shakespeare)
- A friend is a present you give to yourself.
- The greatest of giving is the giving of hope.
- He who wants to do a great deal of good at once will never do anything.
- He gives double who gives un-asked
- Charity for all.
- Malice toward none (Abraham Lincoln)
- He gives twice who gives quickly.
- It is not enough to give to others.
- Also let others give to you.

- Give whatever you can – your time, your care, your love.
- Remember, when you sincerely give
- You may be starting a chain of giving.
- Everyone of us has something or the other to give.
- He that giveth should never remember, he that receives should never forget (Bible)
- Giving grudgingly is no giving.
- The gift of things Is never as precious as the gift of thoughts.
- To receive a present handsomely and in the right spirit, even when you have none to return is to give one in return.
- We give of ourselves when we give gifts of the mind ideas, dreams, purposes, principles, plants, inventions, projects, poetry etc.
- Do all the good you can

  By all means you can

  In all the ways you can

  In all the ways you can

  At all the times you can

  To all the people you can

  As long as ever you can.

QUOTABLE QUOTES

1. **A** hard beginning maketh a good ending.
2. A journey of thousand miles must begin with a single step.
3. Fortune sides with those who dare.
4. Books are for nothing but to inspire. (R.W. Emerson)
5. A tree depends upon the roots, a man depends upon his heart. (Chinese proverb)
6. Two roads diverged in a wood and I took the one less travelled by and that has made the difference. (Robert Frost)
7. Standing before a window is far different from standing before a mirror. (Chinese proverb)
8. Things are always at their best in their beginning.
9. The beginning is the most important part of the work. (Plato)
10. Fires and floods have no preference for persons. (Chinese proverb)
11. Act in a crisis with calm and during a calm by thinking of crisis. (Chinese proverb)
12. Do not condone a small evil and do not pass by a small charity. (Chinese proverb)
13. Ask and it shall be given to you; seek and we shall find; knock, and it shall be opened unto you. (Bible)
14. He who seizes the right moment, is the right man. (Goethe)

15. Take a calculated risk. That is quite different from being rash.

16. There is a tide in the affairs of men which, taken at the flood, leads on to fortune. (Shakespeare)

17. We shouldn't teach great books; we should teach a love of reading.

18. Literature becomes the living memory of a nation.

19. Reading is to the mind what exercise is to the body. (Richard Steele)

20. Nothing is permanent but change. (Heraclitus)

21. It is more blessed to give than to receive. (Bible)

22. You don't have to take any relation taken for granted.

23. The greatest of giving is the giving of hope.

24. Give whatever you can .... your time, your care, your love.

25. Seek to understand before seeking to be understood.

26. The pain passes but the pleasure of the creation of beauty remains. (Renoir)

27. We can control our choice but we cannot control the consequences of our choice.

28. A good man can afford to be good all the time, but a bad man can not afford to be bad all the time with all the people.

29. Proper study of mankind is man (Alexander Pope)

30. A want that is satisfied ceases to be a want.

31. He gives twice who gives promptly.

32. Often the test of courage is not to die but to live.

33. They know enough who know how to learn.

34. Courage is resistance to fear, mastery of fear not absence of fear. (Mark Twain)

35. Little things affect little minds.

36. The foundation of every state is the education of its youth.

37. Only the educated are free. (Epictetus)

38. The direction in which the education of a man starts will determine his future life. (Plato)

39. Water flows downward not upward. (Chinese proverb)

40. A great man is one who has not lost the heart of the child. (Chinese proverb)

41. Education is what survives when what has been learnt has been forgotten. (Herbert Spencer)

42. Nothing great was ever achieved without enthusiasm.

43. Nothing great in the world has been accomplished without passion.

44. Genius is one percent inspiration and ninety nine percent perspiration. (Edison)

45. A joy that's shared is a joy made double.

46. Make us happy and you make us good.
(Robert Browning)

47. It is not love that is blind, but jealousy.

48. If they are just, they are better than clever. (Sophocles)

49. Imagination is more important than knowledge.
(Albert Einstein)

50. Our life is what our thoughts make it.
(Marcus Aurelrus)

51. The mind in its own place, and in itself can make heaven of hell, a hell of heaven. (John Milton)

52. A man may be difficult to know but a man who is too easy to know is not worth knowing. (Chinese proverb)

53. Sometime a death has the weight of a mountain, sometime it is lighter than a feather. (Chinese proverb)

54. They can do all because they think they can. (Virgil)

55. If you want a thing done well, do it yourself.
(Napoleon Bonaparte)

56. No act of kindness, no matter how small, is ever wasted. (Aesop)

57. He profits most who serves best.

58. Nothing can harm a good man, either in life or after death. (Socrates)

59. My strength is as the strength of ten, because my heart is pure. (Tennyson)

60. That best portion of a good man's life, is his little, nameless, un-remembered acts of kindness and of love (William Wordsworth)

61. An ignorant man does not see the same tree that a wise man sees. (William Blake)

62. It isn't that they can't see the solution. It is that they can not see the problem.

63. People see only what they are prepared to see.

64. A danger foreseen is half avoided.

65. A moment's insight is sometime worth a life's experience.

66. The race is to the swift, the battle to the strong.

67. All is lost save honour. (Francis I)

68. If you think you can win, you can win.

69. The hours of a wise man are lengthened by his ideas. (Joseph Edison)

70. Be wiser than other people if you can, but do not tell them so.

71. There are defeats more triumphant than victories. (Montaigne)

72. Nine-tenths of wisdom consists in being wise in time. (Theodore Roosevelt)

73. Knowledge comes but wisdom lingers.

74. He that giveth should never remember, he that receives should never forget. (Bible)

75. Giving grudgingly is not giving.

76. Remember, when you sincerely give, you may be starting a chain of giving.

77. Everyone of us has something or the other to give.

78. If a man is worth knowing at all, he is worth knowing well. (Alexander Smith)

79. What is done can't be undone. (Shakespeare)

80. Adversity introduces a man to himself.

81. Human improvement is from within outward.

82. He who waits to do a great deal of good at once, will never do anything.

83. Cleverness is not wisdom.

84. Nothing is pure and entire of a piece. Advantages are attended with disadvantages (Hume)

85. The integrity of men is to be measured by their conduct, not by their profession.

86. Society is built on trust.

87. Self conquest is the greatest of victories. (Plato)

88. Nor ear can hear nor tongue can tell; The tortures of that inward hell. (Byron)

89. There is no pillow so soft as a clear conscience. (French Proverb)

90. Conversation enriches the understanding, but solitude is the school of genius.

91. It is always darkest just before the day dawneth.

92. We are never deceived; we deceive ourselves. (Goethe)

93. It is easier to suppress the first desire than to satisfy all that follow it.

94. Fortune and love befriend the bold.

95. A man of courage is full of faith.

96. The sound discretion is not so much indicated by never making a mistake as by never repeating it.

97. Silence is more eloquent than words.

98. A teacher who is attempting to teach without inspiring the pupil with a desire to learn is hammering on cold iron.

99. Learning without thought is labour lost. (Confucius)

100. The mind grows by what it feeds on.

101. As he thinketh in his heart, so is he. (Old Testament)

102. Great thoughts come from the heart.

103. Behind an able man there is always an other able man. (Chinese proverb)

104. All things must change to something new, to something strange.

105. The great hope of society is individual character.

106. You must look into people as well as at them.

107. Talent is matured in solitude; character is formed in the stormy billows of the world. (Goethe)

108. Every man has three characters that which he exhibits, that which he has and that which he thinks he has.

109. It is more blessed to give than to receive.

110. The wildest colts make the best horses. (Plutarch)

111. Cleverness is serviceable for everything, sufficient for nothing.

112. The defects of a preacher are soon spied. (Luther)

113. Common sense is very uncommon.

114. Comparisons are odious.

115. 'Tis always morning some where in the world.

116. The prickly thorn often bears soft roses.

117. Better bend than break. (Scottish proverb)

118. He is well paid is that well satisfied. (Shakespeare)

119. All cruelty springs from weakness.

120. I respect faith, but doubt is what gets you an education.

121. Our doubts are traitors; and make us lose the good we often might win by fearing to attempt. (Shakespear)

122. Your old men shall dream dreams, your young men shall see visions.

123. What is honoured in a country will be cultivated there. (Aristotle)

124. Make haste slowly. (Latin proverb)

125. He who has health has hope, and he who has hope has everything.

126. The first wealth is health. (Emerson)

127. I believe the first test of a truly great man is his humility (John Ruskin)

128. It is only liquid current of thought that moves men and the world.

129. What is human is immortal.

130. Every individual has a place to fill in the world, and is important in some respect, whether he chooses to be so or not.

131. I wish you all the joy that you can wish. (Shakespeare)

132. There is no virtue so truly great and godlike as justice.

133. God's mill grinds slow, but sure. (George Herbert)

134. Strange how much you've got to know. Before you know how little you know.

135. To be conscious that you are ignorant is a great step to knowledge.

136. For knowledge too is itself power. (Bacon)

137. Our knowledge is amassed thought and experience of innumerable minds. (Emerson)

138. He who knows others is learned; He who knows himself is wise. (Lao-Tsze)

139. The liar's punishment is not in the least that he is not believed, but that he cannot believe anyone else. (G.B. Shaw)

140. Man is the measure of all things.

141. All things come round to him who will but wait. (Longfellow)

142. The great pleasure in life is doing what people say you cannot do.

143. The rule of my life is to make business my pleasure, and pleasure my business.

144. We know what we are, but we know not what we may be. (Shakespeare)

145. Evil triumphs, but never conquers.

146. Faith is the force of life. (Tolstoy)

147. It is a wise father who knows his own child. (Shakespeare)

148. The greatest of faults, I should say, is to be conscious of none. (Carlyle)

149. If a man takes no thought about what is distant, he will find sorrow near at hand. (Confucius)

150. Good to forgive; best to forget (Browning)

151. Every man is the architect of his own fortune.
(Shakespeare)

152. Prosperity makes friends and adversity tries them.

153. The only way to have a friend is to be one.
(Emerson)

154. When all else is lost, the future will remain.

155. There is no genius without the mixture of madness.
(Aristotle)

156. A gentleman is a man who can disagree without being disagreeable. (Dickens)

157. You give of yourself that you truly give.
(Khalil Gibran)

158. I make presents to the mother, but think of daughter. (Goethe)

159. Fear the man who fears not God.

160. Happiness lies, first of all, in health.

161. I have learnt to seek my happiness by limiting my desires, rather than in attempting to satisfy them.
(John Stuart Mill)

162. If you wish to reach the highest, begin at the lowest. (Syrus)

163. They are able because they think are able.

164. The small courtesies sweeten life; the greater ennoble it.

165. Discontent is the first step in the progress of a man or a nation.

166. The better part of valour is discretion. (Shakespeare)

167. What loneliness is more lonely than distrust. (George Eliot)

168. The things taught in school and college are not an education, but the means of education. (Emerson)

169. Man is his own worst enemy.

170. Events of great consequences often spring from trifling circumstances.

171. Facts are stubborn things.

172. One eyewitness is of more weight than ten hear says.

173. Evil events from evil causes spring. (Aristophanes)

174. Is there anyone so wise as to learn by the experience of others.

175. When you go out look at the sky, when you enter a house watch the faces. (Chinese proverb)

176. A needle is not sharp at both ends. (Chinese proverb)

177. One heart cannot serve two. (Chinese proverb)

178. The softer the mud, the deeper one digs. (Chinese proverb)

179. He gives double who gives unasked. (Chinese proverb)

180. Malice for all, malice towards none. (Abraham Lincoln)

181. Anyone can become angry, that is easy but to be angry with the right person to the right degree, at the right time, for the right purpose and in the right way that is not easy (Aristotle)

182. It is with the heart that one sees rightly what is essential is invisible to the eye.

183. Passions' Slave.
Though hast been.
A man that fortunes buffets and rewards
Has taken with equal thanks,
Give and that man
Thats not passions' slave and I will wear
In my heart core aye in my hearts of hearts
As I do thee (Shakespeare)

184. Temprament is not destiny (Daniel Goleman)

185. The main hope of a nation lies in the proper education of its youth. (Erasmus)

186. Distressing emotions (toxic thoughts) are a major threat to health

187. Spoken dialogue is different from silent dialogue which is determined by the background thoughts - toxic or otherwise. (Daniel Goleman)

188. Empathy builds on self-awareness, the more open we are to our own emotions, the more skilled we will be in reading feelings.

189. Creative achievements depend on single minded immersion.

190. Only the person who is relaxed, laughs.

191. To be fair to others, examine the demands that you make on others - howsoever close.

192. To preserve integrity, monitor your own motives before making a move.

193. Most people are about as much happy as they make up their minds to be. (Abraham Lincoln)

194. Very little is needed to make a happy life. It is all within yourself in your way of thinking.

(Marcus Aurelus)

195. Four things cannot come back - the spoken word, the sped arrow, the past life and the neglected opportunity. (Arabic Proverb)

196. The man who sings at his work will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. Wondrous is the strength of cheerfulness, altogether past calculation in its powers of endurance (Thomas Carlyle)

197. It's good to have money and the things that the money can buy but it is good, too, to check up once in a while and make sure you haven't lost the things money can't buy.

198. None can do a man so much harm as he doeth himself.

199. Far one sweet grape, who will the vine destroy ?

200. The greatest battles are fought out every day in the silent chambers of our own heart.

201. If we want to change a situation, we first have to change ourselves. And to change ourselves effectively, we first have to change our perceptions.

202. private victories precede public victories you can't invert the process any more than you can harvest a crop before you plant it.

203. Change - real change comes from the inside out.

204. You can decide within yourself how circumstances will affect you. Between what happens to you or the stimulus and your response to it is your freedom or power to choose that response.

205. The word "provocative" means more than merely taking initiative. It means that as human beings, we are responsible for our own lives. Our behaviour is a function of our decisions not our conditions. We can subordinate feelings to values. We have the initiative and the responsibility to make things happen. (Stephen R. Covey)

(The Seven Habits of Highly Effective People)

206. Don't argue for other peoples' weakness. Don't argue for your own. When you make a mistake, admit correct it and learn from it - immediately.

207. Writing your missions in term of important roles in your life, gives you balance and harmony.

208. The commitments we make to our selves and to others and our integrity to these commitments is the essence and clear manifestation of our proactivity.

209. Management is clearly different from leadership.

210. All things are created twice. There's a mental or first creation and a physical or second creation.

211. You begin with the end in mind.

212 You have to decide what your highest priorities are and have the courage pleasantly, smilingly, non-apologetically to say 'No' to other things.

213. Organize and exercise around priorities.

214. Effective people are not problem - minded, they're opportunity - minded.

215. You cant be successful with other people if you have not paid the price of success with yourself.

216. By making and keeping promises to ourselves and others, little by little, our honour becomes greater than moods.

217. When the trust account is high, communication is easy, instant and effective.

218. Maturity is the balance between courage and consideration.

219. You have to water the flowers you want to grow.

220. Seek first to understand, then to be understand.

221. Moral values are in effect moral principles just as unchanging as natural laws.

222. Love is something you do,: the giving of self, the sacrifices you make even for people who offend you or do not love in return.

223. The significant problems we face cannot be solved at the same level of thinking we were at , when we created them. (Albert Einstein)

224. Happiness is the fruit of the desire and ability to sacrifice what we want now and what we want eventually.

225. Highly proactive people recognize their response ability, the ability to choose their response. They do not blame circumstances, conditions, or conditioning for their behaviour. Their behaviour is a product of their own conscious choice based on values rather than a product of conditions, based on feeling.

226. Reactive people focus on circumstances over which they have no control. The negative energy generated by their focus, combined with neglect in areas they could do something about causes their circle of influence to shrink. Proactive people focus their efforts in the things they can do something about, the nature of their energy is positive, enlarging and magnifying, causing their circle of influence to increase.

227. The power to make and keep commitments to our selves, is the essence of developing the basic habit of effectiveness.

228. The problems we face fall in one of three areas:

229. direct control (involving our own behaviour); indirect control (problems involving other people's behaviour); or no control (problems we can do nothing about, such as our past or situational realities.

230. Changing our habits, changing our methods of influence and changing the way we see our no control problems are all within our circle of influence. So whether a problem is direct, indirect or no control we have in our hands the first step to the solution.

231. The farm is a natural system, the price must be paid and the process followed.

232. Begin with the end in mind.

233. Personal mission focuses on what you want to be (character) and to do (contributions and achievements, and on the values and principles upon which being and doing are based.

234. Keep in mind that you are always saying 'No' to something. If it isn't to the apparent urgent things in your life, it is probably to the more fundamental, highly important things. Even when the urgent is good, the good can keep you from your best, keep you from your unique contribution if you let it.

235. The challenge is not to manage time but to manage ourselves.

236. In self management, your discipline comes from within, it is a function of your independent will, the integrity to subordinate your feelings, your impulses, your moods to your values.

237. You think of effectiveness with people and efficiency with things.

238. Interdependence is a choice only independent people make.

239. You can't take your way out of the problems you behave yourself into.

240. Our most constant relationships require our most constant deposits into the Emotional Bank Account.

241. Your accounts with the people you interact with on regular basis require more constant investment.

242. Integrity means avoiding any communication that deceive, full of guile or beneath the dignity of people.

243. A lie is any communication with intent to deceive Whether we communicate with words or behaviour, if we have integrity, our intent can not to be deceive

244. Win/win is a frame of mind and heart that constantly seeks natural benefit in all human inter actions.

245. Win / Win means that agreements or solutions are mutually beneficial, mutually satisfying, win / win sees life as a co-operative not a competitive arena.

246. Empathic listening gets inside another person's frame of reference. The essence of emphatic listing is not that you agree with some one, it's that you fully, deeply understand that person emotionally as well as intellectually.

247. Without involvement there is no commitment.

248. Highly related to the principle of 'potential' is the principle of growth - the process of releasing potential and developing talents.

249. Between stimulus and response is our greatest power, the freedom to choose.

250. It is in the ordinary events of every day life that we develop the proactive capacity to handle the extraordinary pressures of life. It is how we view the problems and where we focus our energies.

251. Direct control problems (those involving our own behaviour) are best solved by working on our habits. Indirect control problems (those involving other people's' behaviour) are solved by changing our methods of human influence.

252. Lord, give me the courage to change the things that I can, serenity to accept the things I cannot, and the wisdom to know the difference.

253. If the ladder is not leaning against the right wall, any step we take just gets us to the wrong place faster.

254. To be effective, an apology must be sincere and it must be perceived as sincere.

255. It is the weak who are cruel, gentleness can only be expected from the strong.

256. It is possible to be busy, very busy, - without being very effective.

257. Once you have a sense of mission, you have the essence of your own pro-activity, you have the vision and values that direct your life, you have the basic direction from which you set your long-term and short-term goals.

258. Principles always have rational consequences attached to them.

259. Expand your perspective by expanding your mind.

260. Manage from the left brain, and lead from right brain.

261. Real self-respect comes from domination over self, from true independence.

262. You can't have the fruits without the roots. Its the principle of sequencing Private victories precede public victories. Self mastery and self- discipline are the foundation of good relationships with others.

263. If you cultivate the habit of always keeping the promises you make, you build the bridges of trust that span the gaps of understanding between you and others.

264. Integrity includes but goes beyond honesty. Honesty is telling the truth - in other words, conforming our words to reality, integrity is confirming reality to our words - in other words, keeping promises and fulfilling expectations. This requires integrated character.

265. In most situations, if both people are not winning, both are losing.

266. There are times to teach and times not to teach.

267. The ability to subordinate an impulse to a value is the essence of proactive person. Reactive people are driven by feelings, by circumstances, by conditions by their environment. Proactive people are driven by values - carefully thought about selected and in internalized values.

268. The Circle of Concern means those things that concern us but over which we have no real control . The Circle of Influence covers those things that we can do something about.

269. If something is important, it contributes to your mission, to your values, your high priority goals.

270. Whatever is at the center of our life will be the source of our security, guidance wisdom and power.

271. The most important ingredient we put into any relationship is not what we say or what we do, but what we are.

272. Your character is constantly radiating and communicating.

273. In the last analysis, what we are, communicates far more eloquently than anything we say or do.

274. It's not what happens to us but our response to what happens to us that hurts us.

275. Proactive people carry their own weather with them. Its' in the nature of reactive people to absolve themselves of responsibility.

276. One of the most important ways to manifest integrity is to be loyal to those who are not present. In doing so we build the trust of those who are present When you defend those who are absent, your retain the trust of those present.

277 It is one thing to make a mistake but quite another thing not to admit it. People will forgive mistakes because mistakes are usually of the mind, mistakes of the judgement. But people will not easily forgive the mistakes of the heart - the ill-intention, , the bad motives, the prideful justifying cover-up of the first mistake.

278. There are only two lasting bequests we can give our children - one is roots, the other is wings.

279. For every thousand hacking at the leaves of evil, there is one striking at the root. (Thoreau)

280. There are three central values in life - the experimental. or that which happens to us, the creative. or that which we bring into existence and attitudinal. In other words, what matters most is how we respond to what we experience.

281. Act or be acted upon.

282. Our response to any mistake affects the quality of the next moment. it is important to immediately admit and correct our mistakes so that they have no power over the next moment and we are empowered again.

283. Rebellion is a knot of the heart not of the mind. The key is to make deposits, constant deposits of unconditional love.

284. Treat a man as he is and he will remain as he is. Treat a man as he can be and should be and he will become as he can and should be. (Goethe)

Part Three

Exercises in Recitation

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LEARN TO LABOUR AND TO WAIT

There is a time for sowing
And there is a time for reaping the harvest

That's is the Law of Farm
Inexorable and unchangeable

Anybody can labour
But everybody does not wait

Only the one who thinks waits
Only the one who is confident waits

Learn to labour
Learn to think
And learn to wait

FREEDOM

To be free is to be free to choose
To choose better is to think better
And to think better is to be better educated
Education and freedom go together
Always and everywhere

Education promotes responsibility
And responsibility
Protects freedom
Always and everywhere

To be free is to be responsible
To be more free is to be more responsible
Always and every time

Deep down in responsibility
Lie the roots of freedom
Always and everywhere

The finest fruit that responsibility bears is
Freedom
Always and everywhere

DISCIPLINE

What is a Painting?
Discipline of lines and colours
What is Character?
Discipline of values
What is Health?
Discipline of living habits
What is Happiness?
Discipline of thinking and feeling
What is Success?
Discipline of time and direction
What is Progress?
Discipline of priorities
What are Priorities?
Discipline of wants and needs

FRUITS OF DISCIPLINE.

To be healthy is
To be disciplined
To be happy is
To be disciplined
To be
A man of honour is
To be disciplined
To be
A man of character is
To be disciplined
To be able to reach
The top of excellence is
To be disciplined
To be in the lead is
To be disciplined
To be a nation
Great and strong is
To be disciplined

To be free is
To be disciplined
Like twins
Discipline and freedom
Grow together
Always and everywhere
Discipline comes from
Vision and will
Discipline is
To be able to manage
Time and direction
Always and every time
At the root of all good
That comes to man
Lies
Discipline
Always and everywhere

JUSTICE

Justice is the spirit of Islam.
Justice is the greatest need of life.

Do justice be it easy or be it hard
Do justice at all costs.

Do justice to yourself and do justice to others
Be they friends or foes
Do justice to all.

Justice is the greatest good
That you can do to yourself
And to others.

COURAGE

O' God!
Give me courage to face the truth however unpleasant.

O' God!
Give me courage to own my mistakes and face the consequences like a MAN

Its far better to suffer once and live thereafter, with honour and dignity in one's own eyes and in the eyes of the world at large.
Than to behave dishonourably like a coward to save one's skin
For the time being and thereby live in the shadow of shame for the rest of life.
And moreover in the long run lose, the career as well.

O' God!
Give me courage not to lose head nor heart, when suddenly the horizon gets dark the cherished plans collapse , unexpected problems appear from no where, one all seems to have been lost in one stroke.

IMPATIENCE

O' God!
Save me from the damage, from the embarrassment that hasty impulsive decisions do invariably cause.

Impatience more often than not, provokes out-bursts of temper.
And out-bursts of temper never resolve any issue. On the contrary, without fail leave the situation worse much worse than before.

Impatience like a bull in China shop destroys life long relations most fondly nurtured, very promising careers painstakingly built over the years.

Impatience destroys rare opportunities in one go that no amount of tears shed with deep repentance and no amount of apologies however sincere can ever undo.

Patience and faith go together.

O' God!
Give me faith in myself and above all in you my dear God! in you. And in your providence and in your all-pervading graciousness.

BEWARE

Beware
Of that arch enemy of man
The self-doubt that attacks you from inside
Pulling your front-line defences to pieces
And snatching away your main weapon
The self-confidence from you,
That will leave you exposed
To the weakest of your enemies
From outside

Beware
Of that arch enemy of man

The self-doubt that takes away from you
Your will to fight, your will to win
That will get to face the odds
And thus gets you beaten
Before the battle begins

Beware
My dear!
Beware
Of that arch enemy of yours
The self-doubt!

WHEN YOU FIND

When you find things difficult and times hard.

When you find your best hopes failing you and the best plans falling apart.

When you find Self-doubt like a grey-hound chasing you around.

Don't lose heart nor hope my dear.
Have faith in almighty Allah.

Have faith in your own Self
And with
I can, I will
Plunge headlong!

WALK ALONE

If you stand committed
To a life of commitment
Be prepared
To walk alone

If they keep mum
When it's time to speak
Doesn't matter

Open your mind
Speak out alone

If they
Answer not
Your call
Do not
Wait
Move on
Walk alone

If they
Put doubt
Into your heart
And even if
They doubt
Your integrity
Do not stop
To confront
Nor
Brood over

Instead
Walk on
In
Inching ahead
Lies
Your strength

If they
Pester you
With
Petty jealousies
And
If they
Betray
The trust
Reposed
Do not

Get
Frustrated

Nor
Lose heart
Undaunted
Walk on alone
With
Dignity
That's your
Proud destiny

You
The lone
Way-farer
In the
Sunless wilderness
You are
The
Salt of the earth
The last
Hope
Of the woe-bitten
Humanity

DO NOT LOOK BACK

Do not look back said the Quaid
If you do, you'll miss the next step

Though often you stumble
Never be downcast nor lose heart
Be up on your feet and move on
Undaunted undeterred

Whatever the odds
Inch ahead patiently and persistently

The future is yours
The future is yours

The one who starts looking back
Gets into the habit of looking back

And finally ends up
By living in the past

To look back is to lose faith
In one's future and in one's Self too

Looking back is the beginning
Of a sad end.

SACRIFICE

To care
Is
Good
To share
Is
Good too
But
To sacrifice
Is
The best

To love
Is
To Sacrifice
The greater
The love
The greater
The sacrifice

True sacrifice
is
By choice

Sacrifice
Comes from strength
And
In turn
Gives strength

Sacrifice
Satisfies

Sacrifice
Wins hearts
And
Wins honour too
Sacrifice
Is
Supreme

Today

Mend a quarrel
Search out a forgotten friend
Dismiss suspicion and replace it with trust
Write a love letter
Share some treasure
Give a soft answer
Encourage youth
Manifest your loyalty in a word or deed.
Keep a promise

Find the time
Forego a grudge
Forgive an enemy
Listen
Apologies if you were wrong
Try to understand
Flout envy
Examine your demands on other.
Think first of someone else
Appreciate, be kind be gentle.
Laugh a little more.

Deserve confidence
Take up arms against malice
Decry complacency
Express your gratitude
Worship your God
Gladden the heart of a child

Take pleasure in the beauty and wonder of the earth
Speak your love
Speak it again
Speak it still again
Speak it still once again.

Take Time

Take time to laugh
It is the music of the soul

Take time to think
It is the source of power

Take time to play
It is the source of perpetual youth

Take time to read
It is the fountain of wisdom

Take time to pray
It is the greatest poem on the earth

Take time to love and be loved
It is a God given privilege

Take time to be friendly
It is the road to happiness

Take time to give
It is too short a day to be selfish

Take time to work hard
It is the price of success.

O LORD, MAKE ME AN INSTRUMENT OF THY GRACE

(A PRAYER)

O Lord!
Make me an instrument of the grace
Where there is hate, let me sow love
Where there is darkness, light
Where there is sadness, joy
Where there is doubt, faith
And where there is despair, hope

Divine Master,
Grant that it may not so much seek
To be consoled as to console
To be understood as to understand
To be loved as to love
For
It is in giving that we receive
It is in forgiving
That we are forgiven

The Gift of Hope

The greatest

Of

Gifts

Is

The giving

Of

Hope

It's a blessing

For the one

Who receives

And a blessing

For the one

Who gives

(Saeed Rashid)

Part Four

PROFESSIONAL DEVELOPMENT

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WHAT IS EDUCATION

- School houses are the republican line of fortifications.

- Education commences at the mother's knee, and every word spoken within the hearsay of little children tends towards the formation of character.

- Education makes people easy to lead, but difficult to drive, easy to govern, but impossible to enslave.

- What greater or better gift can we offer the republic than to teach and instruct our youth?

- The things taught in schools and colleges are not an education, but the means of education.
- This education forms the common mind; Just as the twig is bent the tree's inclined.

- There is nothing so stupid as an educated man, if you get off the thing that he was educated in.

- Education is an admirable thing, but it is well to remember from time that nothing that is worth knowing can be taught.

THERE IS A DIFFERENCE (I)

- There is a difference between Information and knowledge, between knowledge and understanding and between understanding and insight

- There is a difference between reproductive teaching and creative teaching
- There is a difference between critical thinking and creative thinking
- There is a difference between convergent thinking and divergent thinking

- There is a difference between creativity and innovation
- There is a difference between creativity and invention
- There is a difference between invention and discovery
- There is a difference between concept model of teaching and enquiry model of teaching
- There is a difference between co-operative teaching and team teaching
- There is a difference between instructional objectives and Educational objectives
- There is a difference between aims and objectives of education and between aims and goals of curriculum.
- There is a difference between Visible and invisible (hidden) curriculum.
- There is a difference between syllabus and curriculum.
- There is a difference between I.Q. and talent.
- There is a difference between I.Q. and E.Q. (emotional intelligence).
- There is a difference between instructor and educator, between educator and mentor.

THERE IS A DIFFERENCE (II)

- There is a difference between a habit and character.
- There is a difference between sensory perception and E.S.P (extra sensory perception)
- There is a difference between a feeling and complex, between a feeling of inferiority and inferiority complex.
- There is a difference between a feeling and a sentiment between a feeling of cleanliness and sentiment for cleanliness.

- There is a difference between honesty as the best policy and honesty as the best principle.

- There is a difference between reasoning and rationalisation.

- There is a difference between sympathy and empathy.

- There is a difference between what is moral and amoral.

- There is a difference between a sin and a crime, between a lapse and a mistake.

- There is a difference between negligence and oversight.

- There is a difference between not rejecting and accepting.

- There is a difference between respecting and loving.

- There is a difference between accepting and merely tolerating.

- There is a difference between playing a role willy nilly and accepting a role heart and soul.

- There is a difference between in-role and out of role, between in-role conflict and inter-role conflict.

- There is a difference between being efficient and effective.

THERE IS A DIFFERENCE (III)

- There is a difference between urgent and important.

- There is a difference between wants and needs.

- There is a difference between being productive and creative.
- There is a difference between self-image and self-devaluation.
- There is a difference between freedom from and freedom of
- There is a difference between message of words and message of attitude.
- There is a difference between beliefs and values
- There is a difference between character and conduct.
- There is a difference between aspirations and ambitions
- There is a difference between impressive and inspiring.
- There is a difference between vertical movement of career and horizontal movement of career.
- There is a difference between quality control and quality management.
- There is a difference between the attracting power and holding power of a person / institution / country / relationship or a product.
- There is a difference between being intelligent (clever) and wise/mature or ripe.

EDUCATION

- **R**eading maketh a full man, conference a ready man and writing an exact man.

- A teacher is a king of himself but a servant of mankind.

- I hear and I forget.
  I see and I remember.
  I do and I understand.

- The mediocre teacher tells.
  The good teacher explains
  The superior teacher demonstrates.
  The great teacher inspires.

- A specialist is one who knows everything about something & nothing about anything else. Try to know everything of something, and something of every thing.

- Discussion is an exchange of knowledge, argument an exchange of ignorance.

STRAY THOUGHTS ON EDUCATION (I)

- Bernard Shaw once remarked. If you will teach a man anything he will never learn.

- Learning is by doing.

- Only the knowledge that is used sticks in the mind.

- One kind of emotion drives out another.

- A more mature person has different wants and is more likely to direct his efforts towards distant goals.

- Mild tension may be an aid to organise one's energies and faculties into ones effective and attack on the problem.

- Strong tension is often disruptive in its influence on the learner.

- Skills are acquired by drill and practice.

- The higher the skill sought the more drill and practice is required because the higher skill usually means that a more complex type of muscular co-ordination is required.
- Memorisation is accomplished through meaningful repetitions. Memory is the product of association learning.

NEW EDUCATION.

- ***Learning To Learn***

New education endeavours to instil, especially in children, a love for self-learning that will last a life time, to arouse their desire to know, to ask questions and to question themselves while developing the faculties of observation and judgement and critical spirit.

- ***Creative Responsibility***

New education strives to awaken the feeling in an individual that he belongs to a community and that each person has a creative responsibility towards himself and others.

- ***Life-long Education***

Education must be carried on at all stages of man, according to each individual's needs and convenience.

- ***Real Purpose of Education***

The child must be oriented from the outset and from phase to phase, keeping the real purpose of all education in mind professional teaching, self-teaching and self-training.

(from the UNESCO book Learning to Be.)

STRAY THOUGHTS ON EDUCATION (II)

- ***Education and the World at Large***

Education is both a world in itself and a reflection of the world at large.

- ***Education and Specialisation***

All education, beginning with family education has the task of socialising children and adolescents.

- ***Teacher's status***

People often think that a teacher's rank and status is measured by the age and mental level of his/her students.

- ***Elitism in Education***

Elitism is order of the day in education vis-a-vis co-curricular activities at least. It consists in separating the cream, the talented from the rest of the class/school. It is based on the principle of selection by one criterion or the other. Every elitist system is selective by its very nature. It's discriminatory.

- ***Education and Society***

Education, being a system of society, necessarily reflects the main features of the society. It would be vain to hope for a rational humane, education in an unfair society.

- ***Schools and Children***

Schools are made for children not children for schools.

- ***Education and Social Change***

Education though subordinate to the social system, can contribute more or less directly to social change.

A blocked society breeds a blocked educational system. The conception of social advancement through education is typical of blocked societies whose sole propose is their own uplift.

(From Learning to be)

QUAID-E-AZAM ON EDUCATION (I)

Quaid-e-Azam in his message to the All Pakistan Educational Conference at Karachi November 21, 1947 said.

Importance of education and the right type of education cannot be over emphasised. Under foreign rule for over a century, in the very nature of things, sufficient attention has not been paid to the education of our people, and if we are to make any real, speedy and substantial progress, we must earnestly tackle this question and bring our educational policy and programme on the lines suited to the genius of our people, consonant with our history and culture, and having regard to the modern conditions and vast developments that have taken place all over the world.

There is no doubt that the future of our State will and must greatly depend upon the type of education and the way in which we bring up our children as the future servants of Pakistan.

Education does not merely mean academic education, and even that appears to be of a very poor type. What we have to do is to mobilise our people and build up the character of our future generations.

There is immediate and urgent need for training our people in the scientific and technical education in order to build up our economic life, and we should see that our people undertake scientific, commerce, trade and particularly, well planned industries.

Do not forget that we have to compete with the world which is moving very fast in this direction.
Also I must emphasise that greater attention should be paid to technical and vocational education.

In short, we have to build up the character of our future generations which means highest sense of honour, integrity, selfless service to the nation, and sense of responsibility, and we have to see that they are fully qualified or equipped to play their part in the various branches of economic life in a manner which will do honour to Pakistan.

QUAID-E-AZAM ON EDUCATION (II)

The subject of my short speech is Quaid-i-Azam on Education. The Quaid attached great importance to education.

While addressing the Muslim Educational Conference in June 1945, the Quaid said:-

"Without education it is complete darkness and with education it is all light. Education is a matter of life and death to our nation"

In the same context, the Quaid asked the Muslims:-
"Take up the mission of education earnestly and see that every Muslim man and woman gets the best possible education. Make all out efforts for the advancement of the cause of education."

The Quaid was fully conscious of the role of education in nation-building. In his message to the first All Pakistan Education Conference held at Karachi in November 1947, he observed:-
"The importance of education and right type of education cannot be over emphasised. If we are to make any real headway and any substantial progress, we must earnestly tackle this question and bring our educational policy and programme on the lines suited to the genius of our people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world."

And he further said:-
"There is no doubt that the future of our State will and must greatly depend upon the type of education and the way in which we bring up our children as the future servants of Pakistan."

The Quaid was fully aware of the imperative need of Islamisation of the existing educational system. As early as in March 1944, while addressing the students of Islamia College, Lahore the Quaid observed that many impurities and un-Islamic things had crept into the Muslim society and it was the task of Muslim educational institutions to educate their children on right lines with a view to enabling them to live the Islamic life.

The Quaid also highlighted the importance of scientific and technical aspect of education. He said:-

"There is immediate and urgent need for training our people in the scientific and technical education in order to build up our future economic life."

Attitude formation and value-orientation, that is, character-building is a vital component of education, particularly that of Islamic education. The Quaid laid great stress on that too. In this connection he observed:-

"Education does not merely mean academic education. What we have to do is to mobilise our people and build up the character of our future generations which means highest sense of honour, integrity, initiative, selfless service to the national and sense of responsibility. You must learn to obey for only then you learn to command."



PLEASURES OF TEACHING

Question. Is teaching a pleasure?

Answer. Most certainly teaching is a pleasure, a privilege and also a matter of pride.

Question. Teaching is a pleasure, in what respect?

Answer When you see a new personality coming up-growing, blooming, blossoming, it gives you pleasure, creative pleasure.

Question. Why ?

Answer. Because you, as the teacher, have been the main instrument of bringing about that creative change in the child. This is one source of pleasure coming from your own self. Over and above this, there is another pleasure, very satisfying and extremely sustaining.

Question. What is that special pleasure ?

Answer. When you come across one of the children you teach on the roadside, the little angel tugging at the dopatta of her mother says pointing at your, "she is my dear miss". You can see her face lit up with excitment, and a glow in her innocent eyes. This silent tribute, this spontaneous expression of love, is a pleasure isn't it?

Question. What is the secret of love, and reverence shown so spontaneously to teachers ?

Answer. Not to all teachers, not to the mercenary teacher, not to the causal, indifferent teacher, it is the privilege of only the genuine teachers, who give their heart and soul to teaching.

Question. Again, the same question, why is this respect and reverence especially reserved for certain teachers?

Answer. What a student at long last remembers is not what you taught him but your style of teaching, your ingenuity in teaching and above all your interest in him the pains you took out of the way in teaching him.

The students don't remember the instructor in a teacher, they love the educator, the mentor in a teacher. All said and done, when you have played you innings and the twilight of life is gradually setting what sustains you is the feeling that. Thank God, I did what I could do to make the world slightly better than what I had found.

Question. You said in the beginning, teaching is a privilege, how is that?

Answer. Being able to educate those who are going to matter to Pakistan, is not it a privilege ?

Question. It is you said, teaching is a matter of pride too, in what respect ?

Answer. Any creative activity gives you pleasure but if it is at the same time a moral activity, it gives you greater sense of achievement. Your self-image goes-up sky high. It is on that count that teaching is a source of pride too.



TEACHERS' TENSIONS

Question. What is tension?

Answer. Collin's Senior Etymological Dictionary defines 'tense' as stretched tight. Tense comes from Latin root word. Tenders literally, to stretch. So tension means stretching or strain when stretched.

Question. What do you mean by teachers tensions ?

Answer. Every body has his share of tensions while living an active social and professional life. Nevertheless the teachers shouldn't have more than their normal share of tensions neither at home nor in the school.

Question. Why particularly the teachers should not have tensions ? What is special about teachers

Answer. Because their task and role is such that to be effective they have to be tension-free, anxiety-free and worries-free.

Question. What is the nature of their task and role

Answer. Teaching is a creative process and playing the role-model is a creative venture. A creative task calls for total concentration, total involvement of mind and mental faculties While engaged in any creative process, the whole of human cortex is intensely active and consumes much more energy than it does otherwise. Recent research in neuroscience on brain-mapping indicates that limbic or feeling brain plays a major role in effective learning and teaching.

Question. What happens when somebody is tense or under tension ?

Answer. Tension sets the defence mechanism of the body in motion. Blood rushes to the heart. Attention is distracted. Mental faculties especially the cognitive (thinking) brain is affected. Hence creativity and peace of mind go together. It's said that only a relaxed man laughs. Similarly only a relaxed person can effectively do any creative work.

Question. What is the implication of this phenomenon for the teachers ?

Answer. That a teacher should be free from tensions. A teacher who is tense can not teach well.

Question. How to avoid tensions ?

Answer. Tension comes from
(a) External or from
(b) Internal sources.
Sometime tension is there in the environment, at home, in the school etc.

Question. Why ?

Answer. On account of the system or due to the people over there. Sometimes tension comes from inside the person

Question. What are the sources of this tension ?

Answer. Real or imaginary fears, anxieties, worries etc. cause tension.

Question. How to deal with the tensions ?

Answer. With courage, patience and understanding.

KINDS OF TEACHERS

Question. What do you mean by 'kinds of teachers?

Answer. Apart from the individual differences that are there in all professions., broadly speaking all teachers can be placed under two broad categories:-

(a) Impressive teachers

(b) Inspiring teachers

Question. What do you mean being impressive and inspiring .

Answer. If a teacher is physically highly smart, well dressed, academically bright, talented, fluent in English with good accent and sophisticated, he is bound to impress you. Hence he / she will be called an impressive teacher. But if there is another teacher who may not be so handsome, not so highly qualified, not so sophisticated either but who loves teaching and loves his/her pupils too, such a teacher sooner or later is sure to inspire you, he/she will be called an inspiring teacher.

Question. Are these two categories exclusive of each other ?

Answer. No, they are not. It's only a question of-being predominantly one or the other. There are hundreds of shades from one kind to the other.

Question. Is it possible that a teacher may be both impressive as well as inspiring ?

Answer. Why not. It is possible. That rare breed is there. They are the finest people on God's earth. But of the two categories more effective teacher is one who is more committed, more dedicated, more devoted. What the children actually need is not extraordinary scholarship or special talents or the glamour of personality. but a loving, willing, teacher, may be of average competence but extra ordinarily committed teaching. Every body cannot be impressive. It's a God given gift, but every one can be an effective and inspiring teacher if he / she so wills sincerely. Only a committed

teacher, a devoted teacher survives the test of time. In fact as the years and decades roll by, he / she is loved more, respected more and missed more. Impressiveness is mostly a matter of externals of personality; a matter of extrinsic qualities whereas being inspiring is a matter of heart or soul, of intrinsic qualities of personality. Any average teacher can grow into an inspiring teacher if he / she only wills so.

TEACHING AIDS
Vs
LEARNING AIDS

Question. What do you mean by contrasting teaching aids with learning aids ?

Answer. To highlight that teaching and learning are two different though complementary processes and that teaching aids are different from learning aids.

Queston. What are the teaching aids and what are the teaching aids ?

Answer. Taken from the French root word "aider" aid means to help, to support. So whatever helps teaching to make it more effectives a teaching aid. Traditionally, there,are two types of teaching i.e.

(a) Audio

(b) Visual

Question. What is an 'audio' aid and what is a visual aid?

Answer. Audio is from Latin 'audire', meaning to hear, so whatever pertains to hearing is audio.

Similarly visual is from vision which is taken from Latin word viders meaning to see. Hence whatever involves the sense of seeing is visual.

Question. What are the normal teaching aids of the two types ?

Answer. (a) The ones that can be heard are audio aids like audio cassettes etc.

(b) The ones that can be seen for example video cassettes, film strips, posters, charts, objects, maps, diagrams etc.

Question. What is the importance of A.V. Aids ?

Answer. A.V. Aids are of great value, of immense importance.

Question. Why ?

Answer. Because AV. aids greatly facilitate teaching.

Question. How?

Answer. Whatever is seen and heard is easily understood. In subjects like Social Studies, Science, A.V. Aids are a must. Pestalozzi (1746-1827) the great 19th century Swiss educator and educationalist, attached great importance to making a lesson as much concrete, full of objects, as possible. However, the greatest teaching aid is the teacher himself.

Question. Why ?

Answer. Because the teacher who is interested, who is keen to teach, always teaches better, and if the children love the teacher and respect her they learn from her more and do so quickly.

Question. Why ?

Answer. Because if you love a teacher, if you respect a teacher you are more attentive to her, you are unconsciously keen to listen to her more intently. Consequently much more concentration is there than the other way round.

Question. What are the learning aids ?

Answer. Besides personal computer, calculator, all A.V aids used by the pupils, the environment of learning, and the climate of learning at home and in the school though invisible are all potent learning aids. But here too, most effective learning aid is the learner's own will to learn and will to excel.



THE OBJECT LESSON

Question. What is the object lesson ?

Answer. It's a modern method of teaching especially advocated by the great Swiss educator Pestalozzi (1746-1827). Also called the direct, Method. it is a most effective way of teaching.

Question. What is special about Object Lesson or Direct Method ?

Answer. This very scientific approach to teaching is based on the following premises.

(a)That, what matters is learning not teaching.

(b)That, learning is an active process carried out by none else but the learner himself.

(c)That, learning starts from sense impressions the child receives through his senses.

(d)That, the role of the teacher is to facilitate learning by providing as many objects, and as much other relevant material as possible so that the learner receives clear sense impressions and learns quicker and better.

This direct method of teaching based on objects, and situations, is a most affective way of teaching. The conventional method of teaching i.e. the mere verbal teaching, the talk and chalk method, has been discarded by all eminent educators like Peslalozzii, Montessori and Dewey.

Question. What is wrong with mere verbal teaching?

Answer. In the main, there are two basic defects in exclusively using verbal teaching method i.e.

(a) The children, the learners, do not get actively involved in the process of learning.

(b) They only hear and hear words, do not see objects and things that the words stand for. Hence their sense impressions are not clear at all, and therefore not much effective learning takes place.

Question. Is Direct Method equally effective for teaching all subjects and in all classes ?

Answer. No, it has its limitations. The Direct Method is especially effective in junior classes and in teaching subjects like Social Studies, Science, and Maths. But the principle of children's active participation in the lesson and the need for making concepts clear with the help of extensive audio-visual aids, holds good in the teaching of all subjects in all classes. In senior classes, the concept of activity based learning, takes the form of project method, the research approach when the students look for new knowledge on their own, when they do experiments, watch, analyse and understand. This is learning by doing. Dewey's concept of learning.



Teacher as a Role Model

(A dialogue with a Veteran Teacher)

Q. 1. What is a role ?

Answer. A role can be defined as the positional identity of a person in a social system. Home is a system. School is a system. Community is a system. In his life-time, an individual plays multiple roles in different social systems he is a member of but whatever the role one should stay in role never be out of role.

Q. 2. What does that mean ?

Answer. It means to be effective one should come up to role expectations and conform to the laid down role description

Q. 3 What is the role description of a teacher?

Answer. Normally a teacher has to do

(a) some educational planning and management tasks.

(b) he may be given some executive duties as well but his primary role

(c) lies in interactive teaching.

It is in this interactive role that a teacher has to play the role model in all the three dimensions of his role.

Q. 4. What are the specifications of these dimensions

Answer. A teacher has to function

(a) as the instructor

(b) as the educator; and

(c) as the mentor

As instructor, he helps his pupils gain requisite information and skills, so to say he covers the syllabus, then in the capacity of educator, he leads his pupils to learn to think, (it is learning to think critically that makes all the difference in a learner's life). It is thinking that changes information into active knowledge and develops the mind the main human resource. Leading the child how to think, how to be creative, is the core of a teacher's role as the educator

Thirdly and most importantly, a teacher as mentor has to do the character-building not by preaching but by modelling the requisite values and attitudes.

Q. 5. How to play the role of the instructor effectively

Answer. There are three conditions that have to be primarily met to be an effective instructor One, the teacher must know his subject thoroughly, absolutely thoroughly and must go on updating his knowledge of the subject continuously. Any shortfall in the quantum or quality of his knowledge would be at once detected by his pupils (whatever their age and class) and eventually by every body else too including the parents two; and equally significantly a teacher must know how, to teach, must continuously develop his teaching skills; three, and above all, he should willingly develop a teacher's personality.

Q. 6. What are the main teaching skills ?

Answer. The experts have counted as many as 109 teaching skills. However, the core, the basic teaching or classroom skills that will do are no more than five i.e.

(a) Planning skill

(b) Motivation skill

(c) Class management

(d) Presentation skill (including the question and evaluation skills) and last but not the least,

(e) Communication skill,

besides to do effective teaching, a teacher must also know which out of the five teaching model he / she has to use when going to teaching a particular lesson.

Q. 7. What are these five teaching models or strategies ?

Answer. There is difference between a technique and a method, between a method and a strategy and between a strategy and a model. The term '*teaching model*' is most comprehensive of all.

The five teaching models are:-

(a) Presentation model

(b) Direct Instruction

(c) Concept teaching

(d) Inquiry teaching / Problem-solving / Brain Storming approach / Project Method / Classroom discussion

(e) Co-operative learning

All teaching is a means, the end is learning, the degree of behavioral change in the learner.

An effective teacher must also remain in constant touch with the new trends in teaching.

Q. 8. Could you pin-point some of the new trends in teaching ?

Answer. Until the emergence of the printing press in late fifteenth century, the education was teacher centered, thereafter it became book (syllabus) centred and since the advent of ninteenth century mostly to the influence of Rousslave in eighteen century and Dewey and Montesori in the 20th education in fact becoming child centered and activity based in keeping with the considerations of child development.

Teaching is both an art and a science. Much and varied research goes in around the world in curriculum and teaching technologies. A teacher like all other professionals, has to keep pace with professional advancement to maintain his own holding power and that of the school.

Q. 9. What is the task description of a teacher as an educator ?

Answer. Teacher has three principal objectives before him. To help the learner:-

(a) to learn to learn

(b) to learn to think and

(c) to learn to evaluate (what is good, what is bad).

To facilitate thinking skill is a major task of a teacher. To promote thinking and creativity, a teacher is obliged to do creative teaching as opposed to reproductive teaching.

Q. 10. What is the difference between the reproductive and creative teaching ?

Answer. Reproductive teaching focuses on imparting

information without focussing in understanding whereas creative teaching is thinking - centered. Reporductive teaching promotes conformity while creative teaching fosters divergent thinking. Only a creative teacher can do creative teaching. Personality profile of the teacher counts most in teaching.

Q. 11. What is the third dimension of a teacher's role ?

Answer. Thirdly, a teacher has to play the mentor to his pupils i.e. he has to promote the character building of his pupils.

Q. 12. What is meant by character building ?

Answer. The shaping of one's values, attitudes, as well as one's personality. Ultimate worth and value of a person lies in his character. The age old adage says character is caught not taught .A child catches his character from his

(a) culture, the community he lives in

(b) from his family, particularly from his parents

(c) from the school curriculum, and especially from his early teachers training or character education

Q. 13. Character is not a tangible part of our school curriculum. How can a teacher promote character-building.

Answer. Character-building is best done by indirectly by modelling the core varies of character and conduct. Pupils catch character varies from their teachers. It is the teachers personality profile that counts most, Teachers are of two types: (a) the ones that impress by their superior personal attributes and (b) those who inspire by their inspiring personality, by their

own values and attitudes, the magic effect comes from their life style. Character is not a matter of telling what is good or bad, -it's not a matter of preaching how to behave this way or that. It is to be inspired. A teacher is himself a hidden curriculum, he moves about with a vision of life, with a life style, with an unspoken but unmistakable message that goes straight into the heart. It is this part of a teachers role that has life long impact on his or her pupil's lives. They may forget their teacher's names, they may forget the names of the books their teacher taught them at the school, the pupils may in later year acquire better qualifications than those of their school teachers, but they would never, never outgrow the moral impact of their teachers character and conduct, their role models.

SOCRATES - THE MAN AND THE SOCRATIC METHOD – A CLASSIC STYLE OF CREATIVE TEACHING

Of all the world teachers known to history, Socrates was the wisest, the most courageous and the most upright. A perfect role model of a teacher for all ages. He lived and died for the truth.

Question : Sir, could you first of all tell us something about Socrates - the man before discussing the Socratic Method?

Answer : Socrates was born in 499 B.C. in the outskirts of Athens - Greece. Unlike his own great arsitocratic disciplie Plato (447 - 327 B.C.) and Plato's disciple Aristotle (384-322 B.C.) he came of a working class family of Athens. His father, Sophronicus was a sculptor - (stone - cutter) by profession. Socrates himself started his career by learning sculpture. He is said to have sculpted the three Graces, but soon gave it up to seek the truth.

Question : What is "three Graces" ?

Answer : In Greek mythology the three Graces are the three daughters of Zeus, the father of Greek gods, the most powerful of the mortals. Their characters and qualities were a delight to gods and men alike.

Question : How did Socrates look like? Could you describe his physical features.

Answer : Socrates, again unlike his fellow Greeks, was not handsome at all. His appearance on the contrary was rather awkward-with a squat

figure, a short neck, a bald head, a thick up-turned nose. However, his eyes were distinctively prominent-shiny, and most eloquent. His personality came out in his piercing eyes.

Question. What did he wear ?

Answer. He wore a single rough woolen garment in all seasons and went barefoot.

Question : What about his living habits-his life-style ?

Answer : Indifferent to comforts and luxuries of life, known for moderation in eating and drinking, he required only the bare necessities of life to be free to devote all his time and energy in search of truth.

Question : Was he an ascetic ?

Answer : No, he was not. He liked good company. He let the rich entertain him, but declined the gifts and the invitations of the powers that be. He was most sociable of men, delighted in banquets in the houses of his friends where he was equally humorous and wise.

Question : Apart from being a great thinker and teacher, he had a great taste of soldiering too?

Answer : Yes, he had. He was a brave soldier, tough and hardy. He fought two battles for his city state Athens. At the battle of Potidaca, he saved the life of Alcibiades - an Athenian military genius, but gave up the laurels of valour in his favour. In 432 B.C. at the battle of Delium, he fought like a lion and was the last Athenian to give ground to the Spartans.

Question : How was his family life ?

Answer : Very much trying.

Question. How ?

Answer. His wife xan-thippe is reported to be a very ill-tempered woman.

Question : How did he react to his wife who was so difficult to live with ?

Answer : When questioned about her, he said stoically, "From living with her-I have learnt forbearance - tolerance and self-control". They had two children.

Question: How great! Only a philosopher could say that.

Answer: No, not every philosopher is morally great. Mostly it is the other way round. But Socrates was much greater as a man. He had a rare distinction in the galaxy of intellectuals and philosophers that he did not preach, he lived his morality. The most powerful element in his teaching was the example of his life and character. He lived and died for the truth, literally.

Question: How, literally ?

Answer: Socrates taught in the streets of Athens market places and gymnasiums. He taught by questioning the listeners, posing himself being ignorant. He had a following particularly of young men but many people mistrusted him.

Question: Why ?

Answer: Because of his unorthodox views on religion of that time and his disregard of public opinion in search of truth. Inevitably he made enemies among influential Athenians. He was brought to trial by influential Athenians. He was brought to trial charged with corrupting the minds of the young and showing disregard for religious traditions of the time.Socrates conducted his own defence with unbending pride. His main argument was that clear knowledge of truth is essential for correct conduct of life. his courage and conviction surprised the jury but they all the more resented his manner of defending himself - Plato in one of his Dialogues - Apology has described the whole trial in detail Eventually he was sentenced to death.Socrates refused several opportunities to escape from prison arranged by his disciple-

Zenophon and others and carried out the sentence by calmly drinking a cup of hemlock (a poison).

The description of the last moments of Socrates by Plato in Pheado is one of the most inspiring and moving scenes in the world literature.

His noble life and courageous death together with his teaching, has made Socrates one of the most admired figures in history-a perfect role model of a thinker and teacher.

Question: So much about Socrates, the man, what about his teachings ?

Answer: Socrates was essentially a creative thinker (a moral philosopher) and by implication an educator and educationlist. par excellence His core teachings fall under two heads:-

(a) as a thinker

(b) as an educationist

Question: Excuse me, you are using two terms - educator and educationist. Is there any difference between the two ?

Answer: Yes There is.

Question: What ?

Answer: The same as is between a science-teacher and scientist. The educator educates, and the educationist is one who thinks about the philosophy of education, understands theories of education and may have built up as his own theory of education.

Question: What are his core-teachings as a thinker?

Answer: Socrates believed the highest good is knowledge. Whatever good comes, comes from knowledge and conversely whatever ill comes, comes from ignorance. Hence highest virtue is knowledge whereas ignorance is the cause of all vices. Action, he said, equals knowledge. When Socrates says knowledge is all, by knowledge he means much more than mere information. Knowledge is one thing and information another.

Question: What is the source of Socrates teaching ?

Answer: Plato's 'Republic'. Socrates himself did not write any book. His thoughts have been reproduced in the form of dialogue with him by his chief disciple and exponent Plato in the Republic and other Dialogues.

Question: What is his theory of education ?

Answer: According to Socrates, the aim of education is to achieve goodness for the individual; the goal of education is to acquire knowledge the only means of achieving goodness, and behavioural objective of education is learning to learn, that is, teaching creatively by using the Socratic Method.

Question: Could you kindly elaborate what is the difference between aims and goals and between goals and objectives of education and what does Socrates say about each ?

Answer: The aim of education is the prime over-all purpose of education. It's a broad philosophical statement of the purpose. The goal of education is a matter of the means of achieving the aim, and the objective of education refers to the actual process of achieving the desired goal. Socrates said: the aim of education is to achieve goodness of intellect and goodness of character. Knowledge is that supreme instrument that assures the goodness of intellect (by developing it) which in turn assures goodness of character by controlling actions through the power of reason. Hence knowledge is the supreme good, the supreme virtue.

Ever since 400 B.C. the influence of Socrates has been two fold. First of all knowledge is considered very important for the good of the individual and for the good of the society. Secondly, the Socratic Method of teaching, the technique of creative teaching is now universally recognized as the best, most as the effective approach to teaching and learning. Before Socrates the lecture method of teaching had been in vogue for a long time Socrates opposed it on philosophical – rational his

rejecting the lecture method.

Question: What ? Kindly elaborate.

Answer: Before Socrates and in the days of Socrates there were migrant teachers in Athens and else where, called the Sophists who believed that knowledge and morality could be imparted directly to the students by lecturing to them.

To Socrates, intellectual development is not possible through the direct impartation of knowledge as practised by the Sophists. He was of the opinion that intellectual development could not take place by providing an individual with ready made knowledge. Therefore the objective of education according to him was not verbal instruction but to enable the students by developing in him the power of thought to acquire knowledge by himself.

Question: How?

Answer: By learning from one's own experience, by drawing one's own conclusions and discovering the truth on his own. Socrates emphasized what is derived from his own experience, from one's own thinking is the real knowledge which can be effectively utilized to solve the problems and face the challenges of life.

Question: How did Socrates teach? What was his method of teaching ?

Answer: Unlike the popular teachers of his times called the Saplists, he did not give a long lecture telling his pupils what was what. Instead he would pose a question for example, "what is good? What is happiness". Two or more people began a discussion assuming they knew the answer. Socrates would go on asking one question after the other. He posed as if he

knew all the questions but none of the answers. He protected himself from his own examination by announcing he knew nothing. By so posing he exposed people's ignorance. It turned out that many things they assumed to be true were false. Socrates's insistence on his ignorance reminded others of their own ignorance. This method of inductive reasoning i.e. reasoning from particular facts to a general idea in logic is called dialectic method which has come to be known as the Socratic Method.

Question: What does dialectic mean?

Answer: Critical analysis of mental processes, the art of logical disputation.

Question: What is the basis of Socratic Method?

Answer: The psychological basis of Socratic Method or Questioning Method or Discussion Method, whatever you may call it, is the fact

a) that human mind is not an empty vessel to be filled in with knowledge from outside.

b) That knowledge cannot be given; it can only be gained by the mind concerned as knowledge grows in the mind by the activity of the mind, that is, by thinking, experimenting, by doing. The principle of growth from inside is the core principle of the whole process of Socratic Method.

Question: What is the teacher's role?

Answer: The teacher's / master's, or what Dr. Maria Montessori described Directress, role is to lead the learners to learn. The teacher first learns to lead, then leads to learn. That is his/her or core role. In other words, the teacher does not merely tell the facts, theories, concepts to the student, but helps the student to gain an intelligent grasp of the basic structure of the

subject. The emphasis is not on committing to memory formulas and concepts but on how to make an intelligent application of these formulas. By using Socratic method, the teacher provokes creative thinking in the students by encouraging them to be sceptical, critical and analytical. In this method the teacher and the students embark on a voyage of discovery, the teacher does help but by guiding them, the effort of discovering is entirely theirs. By this method the students learn to think for themselves, draw their own conclusions and find out the truth for themselves. In this way, knowledge grows in their minds knowledge which can be effectively utilized to solve the problems and face the increasingly demanding challenges of life.

Question: What are the main advantages of Socratic Method?

Answer: Once a student begins to think on his own, he is on his way to gaining knowledge on his own which he will need more and more in years to come. This learning to learn is all the more necessary in the present context when there is an explosion of knowledge and requisite knowledge is increasing unimaginably fast. Knowledge of today becomes irrelevant tomorrow.

Besides the Socratic Method particularly promotes creativity.

Question: How is that?

Answer: Thinking is of two types:-

a. Convergent thiking
b. Divergent thinking.

The Socratic method particularly promotes divergent thinking, in this way, it promotes creativity.

Question: What is the impact of the Socratic Method on the personality of the learner ?

Answer: It inspires self-confidence in the student.

Question: How ?

Answer: By insisting that he should find his own way, and by prompting the student to tread on un-trodden paths. Only such students can face the challenge of relevancy posed by the explosion of knowledge.

Question: Is n't asking relevant questions that is to play the Socrates, a very difficult task?

Answer: Indeed, it is. To ask relevant questions is more difficult than answering them. You can not ask correct questions unless you have mastered the subject. It is only then, you can direct the torrent of questions to the goal that you have in mind.

Question: What are the limits and limitations of the Socratic Method ?

Answer: The core principle of the Socratic Method i.e. learning is by doing and that learning matters not teaching, that knowledge is to be gained not be given, holds good for the teaching of all subjects but the method itself is adequate for the knowledge subjects i.e. Maths. Sciences but inadequate for the teaching of social sciences, literature, arts and skills

CREATIVITY I

Q. 1. What is creativity ?

Answer (a) The ability to create or otherwise bring into existence something, whether a new solution to a problem, a new method or device, or a new artistic object or form (Encyclopaedia Britanica)

The process of generating a novel idea non existing at that time. It is the quality of being imaginative and productive.

Q. 2. What is the difference between creativity and innovation ? (O.E.D)

Answer Innovation follows creativity. It is the process of translating a novel idea into a visible thing.

Q. 3. Is creativity in-born, attributable to only a talented / gifted few Can creativity be developed at all levels of education from pre-school days?

Answer Researchers believe that creativity can be developed at all levels right from pre-school days.

Q. 4. What is the role of creativity in the development of civilization and culture ?

Answer The story of civilization and culture from the earliest times has been the story of creativity and innovation.

Q. 5. What are the elements of ceativity?

Answer Creativity is rooted in

a) knowledge
b) experience
c) critical thinking / creative imagination and intuition.
d) Commitment and concentration.

Q. 6. Is there any firm correlation between I.Q. and creativity ?

Answer. Intelligence and creative imagination go together but there is little correlation established by research between intelligence and creativity i.e. highly intelligent person may not be as highly creative.

Q. 7. How does creativity function.

Answer. Creativity inter-relates the ideas previously

unrelated, for example Newton related the falling of the apple with the gravitational pull of the earth.

Q. 8. What is the importance of creativity in school curriculum ?

Answer. Creativity assures quality and continuous quality improvement. It gives the competitive edge.

Q. 9. What are the factors that militate against creative education in Pakistan ?

Answer.
(a) The curriculum is too conventional.
(b) Evolution system is far too cramping
(c) School organization is stereotyped and school environment is too rigid
(d) and there is climate of convergent thinking in the country. Creativity is a suspect in the community.

Q. 10. What teaching models should be used to do creative teaching.

Answer. Creativity involves crticial thinking, inquiry, therefore depending on the nature of the syllabus (lesson), the teacher could use any of the following models.
(a) concept teaching
(b) Inquiry / Project method
(c) Creative problem-solving or Brain storming strategy.

Q. 11. What to do to promote creativity in education
It's a wide and open question Precisely and briefly speaking the following steps could be taken
(a) Redefining the national education policy to focus on creativity as one of the cardinal aims of education at all levels of education and redesigning the entire curriculum accordingly
(b) Developing creative environment in educational institutions.

(c) Creativity centred teachers pre-service and in service professional training so that they could use appropriate teaching techniques and strategies.

But above all, it is the culture, and the environment of creativity in the community in general that counts most creativity calls for not only highest literacy rate, but the highest level of quality of education based on quality assurance systems.

Q. 12. What sort of thinking is required to foster creativity divergent thinking.

Answer. Not convergent thinking but is called for, Creativity needs unconventional approaches to solving problems of quality.

Q. 13. What is the difference between creative product and creative process ?

Answer. The whole thing starts with a creative idea which in turn gives birth to a creative design. Creative design leads to productive process The tangible outcome of the productive process is the product or the service which was aimed at to be created or produced.

Q. 14. Is creativity for all ?

Answer. Creativity is not an attribute of few great men (geniuses) exclusively but of every one. It's only the question of developing creativeness at all levels .

Q. 15. What are the levels of creativity.

Answer. There are three levels or types of creativity

(a) one, great creativity, this is the highest level of creativity that of a genius.

(b) two, mediocre creativity which involves invention / discovery or innovation.

(c) three, the ordinary creativity which adds value utility or beauty to an existing

thing product or service.

This level of creativity is of great importance in its own way, for it improves the quality of life at micro level. it concerns us at every step. A creative person of any level, is a very valuable person, a very happy person a very successful person, a creative community is the best community.

Q. 16. What are the areas of creativity ?

Answer. It covers all fields of life. In science in technology in arts, in leadership, in inter personal relationship creativity could operate anywhere .

Q. 17. What is the nature of creativity ? Is it inherited ? God given

Answer. Creativity is the function of the ego of every human being. Ordinary creativity lies in departing a little from the usual ways by modifying old things and ways.

Creativity lies in

(a) creating value
(b) adding value
(c) replicating value effectively is also a form of creativity.

Q. 18. What are the common views as to the nature of creativity

Answer. Some people believe that creativity is genetically determined. it is in one's genes. This is the concept of genetic determinism, some other people think that early upbringing matters, how one is brought up by his parents. This is psychic determinism inspired by Freud and thirdly it is said that creativity is determined by the environment. This is called environmental determinism. None of these thinkings is the whole truth. All these factors matter in varying

degrees but new research says that every normal human being can be creative in one way or the other.

Q. 19. What is the importance of creativity ?

Answer. The story of civilization is the story of creativity. The higher the level of creativity, the greater and stronger the nation, the quality of culture is determined by the quality of creativity in the community.

Q. 20. What is the process of creativity ?

Answer. Between the problem and the creative product, there are five stages. The first sage is that of perceiving the problem or taking up a challenge followed by the next stage of critical problem solving, incubatim is the third stage, which culminates in the creative in sight or sudden illumination. the creative idea which is finally tested and verified by the scientific method before passing for creative product or idea / theory.

Q. 21. What is the correlation between intelligence and creativity ?

Answer. Highly intelligent persons are not necessarily highly creative, although highly creative people are necessarily highly intelligent.

Q. 22. What about conformity and creativity?

Answer. Creativity requires unconventional approach to solving problems. It requires both sensitivity and independence of thought, courage to think, to differ, to walk alone.

Q. 23. Is there any difference in the personality profile of a creative boy and a creative girl?.

Answer. Yes, there is. According to the research, a creative boy may appear more effeminate and shy introvert man his peers and creative girl may .appear more aggressive extrovert than other girls.

Q. 24. What are the socio-economic conditions that foster creativity ?.

Answer. Other things being equal, there are three pre-requisites.

(a) creativity-oriented affluent culture

(b) creativity-centered quality universal education.

(c) creativity-promoting, merit-based socio-economic structure and environment

Q. 25. What about parents attitude to creativity ?

Answer. Parents are generally conventional and conforming and are by and large mostly concerned with external success and popularity than with inner growth and creativity. Between practicality and creativity many parents choose practicality and outward success.

Q. 26. What is the difference in the life style of the genius of higher degree and talented persons ?

Answer. (a) The genius creates, the man of talent improves, the genius intuits, the man of talent analyses and explores, the genius aspires, - his life goal is creativity, the talented are animated by ambition and their life-goal is power, the genius is ever a stranger in a strange world.

(b) But the genius also has talent and the development of his talent enables him to objectify his creativity and render it permanent.

(c) Thirdly and more importantly genius never proceeds from intention or choice, nor from utility or gain. For him his work is his end and for others a means.

CREATIVITY II

Q. 1. What is the importance of creativity.

Answer. Creativity is the key to promote the quality of a society and an individual Creativity is the key factor in promoting the quality of life collectively and individually

Q. 2. What is the significance of a teacher's role in promoting creativity?.

Answer. Teacher is the key person who can and should play a vital role in developing creative skills.

Q. 3. What is the importance of creative approaches in life.

Answer. It has greatly improved the quality of life since the known history of mankind and now it is the key to meeting the challenge of living in 21st century as it can provide that crucial competitive edge which assures quality in all areas of human endeavour.

Q. 4. What is the relation of creativity to intelligence.

Answer. Creativity and intelligence are two distinct abilities. However without a high degree of intelligence no one is likely to produce creative results that are worthwhile.

Q. 5. What is creativity.

Answer. To create is to produce, produce something of worth to the individual into the culture.

Q. 6. Is creativity of one level?

Answer. No, there are different levels of creativity. These level range from simple expressive creativity where skills and the quality of the product are unimportant as in spontaneous drawings of children to a creativity that produces an entirely new principle or assumption that leads to completely new developments

Q. 7. Is creativity a single factor.

Answer. No, creativeness is not a single factor but a collection of different abilities which can be thought of as generalized intellectual skills.

Q. 8. Can the creative skills be developed ?

Answer. Yes, why not. The creativity skills can be developed considerably through appropriate practice.

Q. 9. Is creativity the prerogative of a few geniuses ?

Answer. No, it is not, Psychologists believe that creative potential resides in every individual.

Q. 10. Is it a matter of age ?

Answer. No. creativity can be actualized at almost any age.

Q. 11. What are the areas of creativity.

Answer. It is possible in both the arts and sciences.

Q. 12. What promotes creativity in students.

Answer. Conditions of psychological safety facilitate creativity in all students.

Q. 13. What is meant by psychological safety ?

Answer. The person (student) should feel of substantial worth to himself and his peers and the external criticism should be absent. If the teacher provides these conditions in the class room psychological freedom and security facilitate whereas undue criticism and stern discipline discourage creativity.

Q. 14. What is A.H. Maslow's view of creativity ?

Answer. Maslow perceived creativity in every person, although in many this would remain a suppressed potential which would be released

by a clearer understanding of the self. A clear self-image was essential in the creative process.

Maslow claimed that where conditions of freedom and freedom prevailed creativity would emerge.

Q. 15. What are the conditions to promote creativity ?

Answer. Freedom and sympathy.

Q. 16. How to help ordinary pupils develop creative thinking.

Answer. Creative thinking can be fostered by meeting certain conditions i.e.

creative persons are more autonomous than others, more self sufficient, more able to stand stress and more independent in judgement.

Q. 17. What are the character traits of a creative person.?

Answer. The vast majority of creative people have displayed indefatigable industry.

Q. 18. Is creativeness a matter of fluke or chance?

Answer. No at all, it calls for the broadest base of knowledge and skills involved. The creative person finds when he is properly prepared for finding or creating. Before becoming one has to master the tradition, the existing knowledge and basic skills of his field of study. Besides, he must possess requisite communication skills. The thrill is almost impossible without the drill.

Q. 19. Is creativity a matter of inspiraton

Answer. Yes, it is but not without perspiration and a lot of it at that. Creative ideas do not come without

considerable thought about the problem or task. In order to receive the inspiration the individual must first of all be intensely interested in the problem and have mastered all the information he can get. The more skills and knowledge the individual has to draw upon the richer will be his contribution .

Q. 20. When does creative inspiration come ?

Answer. Having mastered his craft, the creative person is then likely to be challenged by a flash of insight or vision which usually arrives unexpectedly and all of a sudden.

Q. 21. Can one be creative in more than one field ?

Answer. Except for some notable exceptions. Most creative people have displayed their creativity in one specialized field.

The vast majority of creatives have concentrated on one field.

Q. 22. Why is it so ?

Answer. Because the industry required as a necessary preliminary to a creative process hardly allows a person in one life time to be familiar with the tradition and craft of more than one area of creativity.

Q. 23. Is creativity confined only to the highly creative?

Answer. We are all creative to some degree. The approaches of highly creative individuals can be of assistance to the vast majority of ordinary people to help them become more creative. Creativity varies in depth and scope than type.

Q. 24. What is the role of school and parents in promoting creativity?

Answer. Creativity and the school curriculum.

Quality education is essentially creative education. A good school offers creative curriculum and creative environment. It's a place of all kinds of creative work.

Q. 25. What is the role of teachers in promoting creativity.

Answer. It's crucial role. Teachers can promote creativity by doing creative teaching, by using creative models of teaching and more importantly, by adopting proper attitude to creativeness.

Q. 26. What does that mean ?

Answer. Recent research has shown that teachers by and large do not especially encourage creative pupils. In fact there is usually a gap between them. Teachers are far from enthusiastic about the child who is strikingly creative. Individualistic children with unconventional attitudes often worry teachers, who regard it as their chief responsibility to develop the traditional and conventional. Then there is a difference in their concept of creativity. Teachers generally tend to correlate creativity more with conventional intelligence (I.Q) than with scores on creativity. Logical thinking and reasoning ability is valid to learning process is different from creativeness or original ideas / creative thinking.

Q. 27. Why is it difficult for most teachers to encourage creativity.

Answer. Because a vast majority of teachers are successful products of an educational system designed to preserve the conventional and the traditional. This is a circular process at work

which makes it difficult for teachers who themselves succeeded by not being creative, or by appearing not to be creative to foster that very quality in their pupils. Anyhow it is teachers assigned task somehow to help pupils of widely varying abilities.

Q. 28. How about educational institution, attitude to creativity ?

Answer. Quality and creativity go together. Quality institute is really the one that fosters creativity. But the educational institutions too have their constraints.

Q. 29. What are the constraints.

Answer. The main problem of an institution is to cope with both external and internal pressures. External pressures take the form of selection procedures examination requirements, the expectations of parents and education authorities concerned.

Q. 30. What is the pressure from parents ?

Answer. Parents generally suspect any school activities which do not seem to produce tangible and rapid results. Internal pressures from the conventional by oriented teachers and administration are equally strong.

Q. 31. What is the role of educational administrators in promoting creativity.

Answer. In order to encourage creative effort in children, the teacher and the educational administration (Principal, learning coordinators, Board of Quality Assurance Management etc.) must become fully functioning personalities. To do this they must participate in original thinking process. They must endeavor to eliminate well-established patterns of conventional and

negative thought and to develop a more active awareness of divergent thinking experiences. There is also a need for the teachers and educational planning and management personnel to be flexible in their thinking and methods. A wise teacher will proide a variety of aesthetic and scientific experience. Listening to music, reading or being read to, looking at painting or sculpture may mould the separated elements of previous thinking into total insight.

Q. 32. How to cultivate the climate of creativity ?

Answer. Let the child feel loved and secure, let him develop his self-image, feel more confident with regard to his individuality. Teachers can help children in directing new problems in thinking of diverse and novel modification to traditional ideas, and improving situations calling for resource. Children vary in their sensitivity to problems and since, awareness of a problem is often the first step towards the creativity teachers must help their pupils to detect their problems. Ordinarily children can not be expected to produce original ideas until trite and ordinary thoughts are eliminated. Problem finding must precede problem-solving and the teachers support and sympathy is most effective at the beginning of problem solving experiences.

Q. 33. How can a teacher or an institution foster imagination and capitalize on it, to promote creative learning ?

Answer. Its starting point must be activity. Let the body mind and imagination must be exercised. It must have constant and not merely sporadic use. During the infancy age when imagination fantasy and memory are intermingled, the school must let children play out their fantasies,

for this they can identify themselves with fairies witches, goblins or any other imaginary thing good or bad. The task of a teacher is to encourage the children to use their imagination more and more in real situations.

Q. 34. What is the teacher obligation in this regard?

Answer. Creativity is not confined to a limited number of geniuses God has given this ability to every human being. It is the obligation of the school, community and parents to find out the power creativity in their children learn the ways and means to promote it by providing the requirements. They should endeavour to provide their children with sufficient variety of materials and experiences to give them a wide choice of activities for their leisure time. Increased attention must be attached to direct instruction in drama, the arts, and crafts etc.

The educators should take every opportunity to refresh their own vision, organize their own lives, self actualize and become models of creative life.

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A TEACHER'S PRAYER I

The Prophet (PBUH) said
Knowledge is a treasure
And the key to it is question

O'God!
Give me courage to question what I know
And courage to question to know what
I do not know.

O'God!
Give me courage
Never to stop
Questioning
Question is the thing

Question promotes
Critical thinking
The end all and be all of education

Iqbal said:
Collect knowledge
As well as create knowledge

O' God!
Give me the vision
To create knowledge

Teaching is of two types:
Reproductive teaching
And creative teaching
Creative teaching alone
Is effective

O' God!
Give me the will to build up
My teaching skills to be a

Creative teacher.

Teachers are of two kinds:
Impressive teachers and
Inspiring teachers

O' God!
Show me the light
To grow
Into a teacher
Who inspires
Who reaches
The hearts of her
Children

The Prophet (PBUH) said:
I have been sent to be a Teacher

Truly
Teacher is the saviour of
Mankind

O' God!
Bless me
To be a true teacher
A role-model!

O' God!
Bless me
Bless me!

A TEACHER'S PRAYER II

Teachers are of two kinds:
Impressive teachers and
Inspiring teachers

O'God! Show me the light
To grow into a teacher
Who inspires
Who reaches the hearts of his/her children.

The Prophet (P.B.U.H) Said:

I have been sent to be a Teacher
Truly teacher is the saviour of mankind
O'God! bless me
To be a true teacher

A role-model!
A role-model!

O'God! Bless me
Bless me!

YOUR SELF-IMAGE

You are what you *will* yourself to be

In the great kingdom of mind
You fashion in the precious mold of thoughts
The motive power that shapes your destiny

For what you think is what you will become
The will is never dumb
Remember when your life you plan
What has been wisely said of man
"This I can If I think I can"

CREATIVE SELF-IMAGE.

I'm optimistic about the future.

With status quo, I have constructive discontent.

I'm highly curious and observant.

I'm open to alternatives and options.

I'm open to elitism.

I can do critical thinking. I know the difference between critical thinking and critical attitude.

I'm a day-dreamer. I can project myself into future.

I'm keenly sensitive.

I'm adventurous with multiple interests.

I'm able to recognize and break bad habits.

I'm independent thinker.

I can put innovative ideas into practical solutions.

IT'S I

- I am at peace with myself.
- I am at peace when alone.
- I am strong and vital.
- The child in me is still active I can enjoy, I can trust, I can laugh.
- Only a relaxed person laughs I can laugh heartily at my self.
- I am gentle and giving to my loved ones.
- I'm caring and sharing.
- I'm a success. I'm a success.
- I respect myself.
- I'm proud of myself.
- I build others to be a success.
- I take time to listen to soft music.
- I take time to enjoy sunsets and flowers.
- I'm loved, respected by my colleagues not merely tolerated.

- A healing heart, I have. I move about with healing touch.

- Like other multiple roles I have to play. I clearly know what is the role description of each role.

- I know how to balance roles.

- I'm expansive, not possessive.
- Trust is an integrating force. Trust frees one's creatively, allows one to focus ones energy on creating and discovering.

- Trust begets trust. I can trust. I'm trusting.

- I earn the respect of others.

- I keep the commitments I make.

- I give the best of me in every thing.

- I'm proud of my accomplishments and goals.

- I'd rather be me than any one else in the world.

- I believe I am unique and special.

- I say the glass is half full not it's half empty.

- I always see silver-lining in every dark cloud.

- I thank God for the gift of life.

- I believe in understanding before seeking to be understood.

The Message of Personality

Be it
This profession
Or
That
To be effective
Personality
Counts
Quite a lot

But
In case
Of a teacher
Personality
Counts
To a degree
That is not
Easy to calculate
Or
Account for

The core message
Of a
Teacher's personality
Reaches the hearts and
minds of his or her class.
Before
He or she speaks out
His or her
First word
In the class

The message of
Personality
Is the message
Of
One's stream of consciousness
Of
One's heart

It is this
Silent but unmistakable message
Of a teacher's personality
That
Makes all the difference
To
What goes on in the class
And outside

TYPES OF PERSONALITY

The Colourless Personality
If present
Is not
Particularly noticed
And if
Absent
Is not especially missed
With low
Self-image
Makes no impact
And leaves
No mark
Upon the mind

The Impressive Personality
Gifted with
Superior intelligence,
Exceptional talents
Sharp looks
And
Crowned with
Efficient
And sophisticated
Puts one
Subconsciously on alert
Evokes
Distrust
And fills the heart
With a
Lingering tension

The Radiant Personality
Ever radiant
With a
Touch of
Glowing grace
Radiates
Life and confidence
And fills the heart
With light and delight

The Inspiring Personality
An elegant life style
Does impress
Instantly and deeply
But
Does not move the heart
(That's the price one pays for
the under-developed heart)

The Self- centered Personality
Howsoever
Bright Sincere and warmhearted
Touches the mind
With
His or her
Values and vision
And
Reaches the heart
As an
Effective role-model
And stays there
For ever.

SELF-TALK

He lives most. who thinks most. I'm a leader I think most

He lives most who feels most. I'm a teacher I feel the noblest

He lives most who acts the best. I'm a leader I act the best leader.

He lives most who lives in deeds not in years. I'm a teacher I live in deeds Not in years.

He lives most who lives in thoughts not in breaths. I'm a teacher. I live in thoughts not in breaths

He lives most who goes in for quality. I'm a teacher I go in for quality I do not rest until the good becomes better and the better the best

He lives most who moves about with a healing touch. I'm a teacher I move about with a healing touch

He lives most who loves most. I'm a teacher I love my pupils most

He likes most who serves most. I'm a teacher I serve Pakistan most

ROLE OF A TEACHER I

I know
The children are there in the school
To learn to learn, to learn to think, to learn to evaluate
And I'm there
To lead them
To learn these basic skills
And I do know
That the children I teach
Do not learn their values from books

Nor from sermons
How so ever high sounding
The children I teach
Learn their values
And attitudes
From none else
But mostly
From me
I'm their role model
I'm that
Invisible curriculum
That is going to make
All the difference in their life
In years to come

I know the difference
Between wants and needs
But the position and performance
Between the vertical and horizontal
Movement of my career
I've set
My priorities right
I can, I will
Day in and day out
I remind myself

God has given me a grand opportunity
To show my worth
As an architect
Of my country
My dear Pakistan
I won't
Let it be said
That I did not prove equal to the task
With vision and courage
I can meet the challenge
I can, I will.

ROLE OF A TEACHER II

On the stage of life
One plays more than one roles
But none is so sublime
As that of a teacher
I am sure
I can play that role
And play it well
I can, I will

In life there are
More than one pleasures
But none is
More satisfying
More sustaining
Than the pleasure of
Creative teaching
Thank God
I can do
Creative teaching
I can, I will.

ROLE EXPECTATIONS I

Thank you, teacher!
For
Leading me
To learn to learn
To learn to think and
To learn
To know
What is right and
What is wrong

Thank you, teacher!
For helping me
Discover
My "self"
My potential
My limits and limitations

And build up
A positive
Self-image

Thank you, teacher!
For
Encouraging me
To take initiative
As and when called for
And thereby
Build-up
Confidence

Thank you, teacher!
For
Inspiring me
To develop
Moral courage
Courage to find the truth
Courage
To tell the truth
And courage
To face the truth

Thank you, teacher!
For
Promoting
My creativity
And
Divergent thinking.

ROLE EXPECTATIONS (II)

Thank you, teacher!
Again and again
For helping me
Develop the reading habit
That has made
All the difference
In my life now
And which will continue to be a source

Of continuing education
And quality improvement
In years to come

Thank you, teacher!
For making me understand
Quite early that discipline
Is power
Discipline is freedom
And that freedom
Is responsibility

ROLE EXPECTATIONS (III)

Thank you, teacher!
For Playing the role-model
Of a teacher
As an instructor
and educator
And
As a mentor
So effectively
So devotedly

Thank you, teacher!
For
Guiding me
To evolve
A sense of priorities
A pattern of values
And thereby build-up
A creative life-style

Thank you, teacher!
For
Showing me
How to be
Caring and sharing
How to be
Tolerant
Patient,

Fair, and
Firm
And
How to be
Kind to the weak
And
Strong with the head-strong

Thank you teacher!
For
The faith
That you always had
The hope that you always
Reposed
In me
In spite of
My odd failings
And
Casual lapses.

ROLE EXPECTATIONS (IV)

Thank you, teacher!
For helping me to
Develop good taste
And acquire social graces

Thank you, teacher!
For
Proving
How a timely word of
Sincere
Advice/encouragement
Changes the whole course
Of
One's life

Thank you, teacher!
For
Inspiring me to take pride in
My self

Thank you, teacher!
For showing me what is good and what is bad
Thank you, teacher!
For patting me when I'm sad
Thank you, teacher!
For punishing me when I went wrong so That I grow strong
Thank you, teacher!
For all the faith you always had in me
Thank you, teacher!
For enabling me to look into my "Self".
Thank you, teacher!
For building up my career and for helping me look beyond my career.
My dear, teacher!
You have been a never-failing source of inspiration both, intellectual and moral,

THE UNKNOWN TEACHER

Sing the praise of the unknown teacher. Great generals win campaigns, but it is the unknown soldier who wins the war. Famous educators plan new systems of pedagogy, but it is the unknown teacher who directs and guides the young. He lives in obscurity and contends with hardships. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attacks on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakes sleeping spirits. He quickens the idolent, encourages the eager, and steadies the unstable. He communicates his own joy in learning and shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his reward. Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has ever deserved better of the republic than the unknown teacher. No one is more worthy to be enrolled in a democratic aristocracy, "King of himself and servant of mankind".

(Henry Van Dyke)

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سلمان

SALMAN SALEEM

PRESENTS

BASIC HUMAN NEEDS

What are the basic human needs? On the physical plane, they are food, clothing and shelter. On the physiological plane, the comparable requirements are hunger, thirst, rest etc. On the psychological plane, the chief human needs requiring satisfaction as a prerequisite for creative normal living, are:

(a) Security

(b) Adventure

(c) Recognition

(d) Responsibility

Security requires not mere freedom from wants, but acceptance by the group whose affection, approval or admiration are necessary to wholesome growth of an individual.

Frustration of the need to give and to receive affection in the first few months of one's life has been found to be associated with delinquent behaviour in later years. In other words lack of interest and affection on the part of parents or teachers has been noticed by psychologists to transform apparently normal boys and girls into unhappy and over-anxious nervous beings.

A sense of security seems to be strengthened also by experiences of orderly living. It is important that personal relationships should be such that there is deep awareness of acceptance and affection. Environment should be such that budding confidence is not stifled by capricious inconsistencies and tyrannies.

After security, comes the need for adventure: the urge towards fresh things, fresh interests, fresh knowledge. The need for opportunities of growth should be met in varying ways at different stages of development. At the school and college level, these needs are met by hobbies, sports, outward-bound activities, by leisure pursuits of various kinds and also by adventure of ideas.

A third human need is personal independence and recognition through assignment of responsibility of one kind or the other. A young man in his late teens needs responsibility as badly as security. It gives him a sense of importance, courage, and confidence in himself. It helps him to discover himself, the hidden possibilities of his personality. Moreover, it helps him in the process of social maturing, which is a positive gain.

The need for recognition as an independent entity in the group is generally expressed through acts which are accepted by the group as proofs of independence or maturity but may run counter to the expectations and demands of the institution which may label them as indications of indiscipline. Adolescents when they want recognition or acceptance, would resort to any device to gain it. if elders or teachers do not like these devices, they should provide alternative devices which they approve of (e.g. sports and games, and extra-curricular activities which are intended to afford opportunities to the teen-agers to gain recognition through desirable channels).

Security, adventure, responsibility, recognition-all these are basic human needs. Young people need them more at this juncture of their life. Parents and teachers have to meet these needs and pupils themselves have to co-operate with them in a proper manner. Other things being equal, their proper satisfaction or frustration is mainly responsible for satisfactory or unsatisfactory state of social relationships especially in a group of adolescents.

Unresponsive, timid, sulky or anti-social and over critical boys and girls are a victim of defective social relationships and personal frustrations. On the other hand, those who feel emotionally secure make the most of their educational opportunities, develop greater range of interests and by shouldering responsibility in one form or the other, have a fuller share of recognition and success. This enables them to withstand the strains and stresses of practical life better and show greater resistance to temptations.

A balanced satisfaction of the primary human needs of acceptance, varied experience, social recognition and security, is as pivotal, if not more, as the basic physical and material requirements and facilities for normal academic pursuits.

WANTS AND NEEDS

Most of us do not always want what we need and we do not always need what we want. Needs are different from wants. Some people even do not know the difference between the two.

The answer lies in the nature of wants and needs. Wants are physical in nature. They are immediate. They give your immediate pleasure and instant satisfaction. But needs concern your long range goals, distant and more lasting satisfactions and the real good of an individual or a nation. Not only an individual, even a whole nation may blunder in making the choice. A nation may want more consumer goods whereas it needs capital goods. A nation may go crazy over higher standard of living without attempting to raise the level of productivity to a corresponding degree.

Wants have a physical or instinctive basis. Their urge is a matter of feeling. They concern the animal, the primitive part of our being. In this sense wants are natural.

Needs are a different category. They are not natural. They are a later development. They are acquired. Their consciousness presumes a certain degree of education, mental maturity and insight.

How can we recognise a want from a need? Knowing a want is no problem. All living beings have wants whether animals or human beings. They feel them. Their heart tells them: "Have this, have that, want this, want that" It is implanted in their nature. But needs involve some measure of mature thinking about the future, an ability to

foresee distant but worthwhile goals. Needs are called needs because they really fulfil our higher requirements although not necessarily the immediate requirements.

Parents know what the real needs of a child are, just as the teachers know the real needs of students and true leaders know the genuine needs of a nation. People may want this or that, but a leader's leadership lies in his ability to make them want what they really need.

Real education develops the mind so that the pupils themselves start formulating clearly and correctly their needs and wants.

Man's success depends on his ability to distinguish between wants and needs and attaching more importance to the later, rather than the former. The question of needs goes with the level of progress and advancement: the lower the level, the lesser the hankering after needs and vice versa.

If we desire higher and better things in life, we have to be very conscious of this distinction between wants and needs. At every step, we have to make this choice and this is not easy. It calls for constant awareness of ultimate ends and objectives and for maturity of outlook which strikes a balance between wants and needs and assigns due weightage to each.

ABILITY TO RESPOND

Ability to respond implies ability to make a correct response to a situation i.e., if you hear a sudden loud noise, you shrink back; if something flies into your eyes, you blink; if something slimy or prickly touches any part of your body, you automatically withdraw that part. These are examples of motor responses to stimuli. They are automatic. You do not have to think about them. If you are fast asleep, and somebody gently pricks you palm or sole, you tend to withdraw it, without even waking up. Similarly your bodily responses to hunger, thirst, threat to life, or

urge to mate are natural or instinctive that is, your responses to these feelings or states and situations are carried out automatically. You don't have to think about them, nor have you to learn these responses. You make them as you breathe or sleep.

Ability to respond is something different from these automatic sort of responses. Responsibility is not the same thing as the ability to respond. Ability to respond implies the ability to make an appropriate response to a situation. It may be a simple social situation like meeting a stranger or an intricate political situation like conducting peace negotiations.

Such situations, big and small, crop up all the time; you may have to play a table-tennis match or appear before an Interview Board; you may have to choose a ready-made shirt or pass a final examination; you may have to deal with your brothers and sisters or have to get on with your subordinates and superiors in the service structure, it involves your ability to response all the time

Ability to make an appropriate response is a highly complex ability. It is the result of knowledge, experience, maturity and character, blended together. Ability to respond is the end-all of education.

As no two situations are exactly the same, your response cannot stay the same. It has to be modified to suit the ever changing pattern of situations. Ability to respond has to be deliberately cultivated and nourished. It does not come to anyone automatically with age. One has to know how to develop it and should have the will to do so.

The greatest problem in life is how to live it successfully, how to make most of it; how to achieve our cherished ideals. Education is, in fact, preparation for life, Education has some short-range objectives e.g., passing the examinations, acquiring some skills, etc.; but the long-

range objective; the real objective is to become a creative human being in all respects.



There is nothing greater in this world than your own conscience so that when you appear before your God you can say that you did your duty with the highest sense of integrity and with loyally and faithfulness.

(Quaid-e-Azam)

IN SEARCH OF VALUES

Values tend to guide our lives, give an individual that quality which we call character. Values make the most significant watershed between human beings and animals. The development of values is an important phase of human development. We are endlessly engaged in creating values, but not necessarily the same values or equally worthwhile values. The difference between one person and another, between one social group and another, mainly lies in the kind of values each is striving to create. The quality of values determines the quality of life.

What precisely do we mean by values? Are attitudes, values? Are beliefs, values? Are habits, values? Do likes and dislikes or opinions and views have the status of values? Can the family take the status of a value? Can a work or profession, say, teaching assume the status of a value? Is punctuality a value? Can a particular religious or political faith be regarded as a value? Is money-making a value?

How do we acquire values? What is valuing? How is a value determined? What is a value and how do we determine or acquire it?

These are some of the pertinent questions. Let us examine them. First the first question– what is a value? Instinctive responses love, hate, fear etc. are not values. Actions done perforce under laws and regulations are not regarded as values either. Values involve choices. Life is a stream of situations. Sometimes some choices are open to us, at other times alternative courses of action are available. As and when we are confronted with multiple choices we ponder over them, weigh up the alternatives, consider the possible courses of response and reject some and cherish some as most satisfying. We repeat the same sequence of response in similar situations; we prize it, value it, pay for it, sacrifice for it. It is a deliberate intellectual process. It involves searching, exploring and discovering, with one discovery leading to another. Values

form a pattern, a system an organization. Most of our standards of judgement or behaviour are handed down to us by our community, family, religious faith etc. Conventions, customs, traditions and beliefs are not strictly speaking values. A value is the outcome of valuing, evaluating, choosing freely and proudly, and is highly prized. There are many attitudes, opinions, ideas, purposes, and interests that have not reached the status of values. It is for this reason that actually we have far fewer values than we think we have.

Development of values is the most important outcome of education. Social life is not possible without values, good or bad, worthy or unworthy, wholesome or unwholesome. You have to make your choice day and night in big things and in small things, in the examination hall, on the sports ground, and in the class-room, in fact everywhere. you have to go about the business of life holding some yardstick in your hand. if you have consciously chosen your yardsticks, this is your system or pattern of values.

Do not mistake momentary or transitory, fluctuating attitudes or modes of behaviour for values. A five-point test to determine whether an attitude is a value or not is given below:-

1. There must be some pattern or repetition of pattern before it is taken as a value.

2. If one has the attitude or inclination to carry out a certain action, but does not prize it rather holds it in low esteem, it will not be called a value.

3. There must be merging up of alternatives, reflection and appraisal.

4. There must be affirmation or acceptance if a value is attributed to anyone, there should be no evasion, rejection or denial.

5. Values must be related to life's activities. We have to see whether a particular value has made any significant

penetration into the life activities of the person. As Ghalib pointed out

رگوں میں دوڑنے پھرنے کے ہم نہیں قائل
جب آنکھ ہی سے نہ ٹپکا تو پھر لہو کیا ہے

(It has to drop from the eyes; merely circulating in the veins is no proof of the existence of blood.)

A value is a force. It wants to express itself. We have to see how it affects man's life. For instance,. if we have to ascertain whether love of learning is a value with a student or not, we should ask these question:

Has he changed his life-style? Does he choose his friends with this consideration in mind? How much time and energy and attention does he devote to academic versus extra-academic activities? Does he organize his time and energies and other resources in a manner that shows real concern for learning? How does he spend his week-ends? Does he spend some pocket money too on academic pursuits e.g., buying a literary magazine, a non-course book or even a newspaper? Does he resent intrusion in his lectures, preps, practicals etc.? Does he hate cheating in examination. A value entails sacrifices that are willingly given and enjoyed.

Without this integration into life, without something more than words alone, an attitude or utterance can hardly be called a value.

What values do you hold that can stand this five-point test?

As quoted earlier, values tend to give an individual that quality which we call character. Discipline is useless if it is not a value with the person who is under discipline. Even faith and moral habits are ineffective if they have not attained the value-status.

Value-forming starts early in life, children catch their moral, social and religious attitudes from the environment-the peers, parents, school, community etc. But real evaluation starts in late teens and goes on with mental maturity.

If we are aiming at a purposeful, integrated, challenging and eventually an honourable and happy life, we have to develop a set of values.

Values are of two kinds: basic values and religious values; traits; like courage, integrity, determination, hard work, etc., are basic values without which no nation or individual can ever make a headway in any field. Without determination and hard work, without honesty (even as a policy), one cannot achieve even a bad end, much less a good one. All human beings, Muslims or non-Muslims, the morally good or the morally bad, have to follow the basic character values. But there is yet another set of values like Adl, and Ihsan are essentially Islamic values. Others may be honest because it is a good policy a Muslim is honest as a matter of principle. The character of a good Pakistani is composed of both basic values as well as Islamic values



Self-image is of utmost importance because we cannot be any more effective, more successful, better coordinated, more creative or more anything other than what our self-image says we are…

ATTITUDES-ASSETS OR LIABILITIES

How you approach a problem, how you think about a fact, may be described as your attitude towards that problem or fact. Problems or facts themselves are not easy or difficult; it is your approach or attitude that makes them so. So your attitude is more important than the challenge or the situation itself. If you think that you cannot make an extempore speech, well you would not. If you approach a problem diffidently and allow the nagging fear of losing a contest overcome you, you are sure to lose it. But you lose it first in your mind and then on ground. Unfounded fears let you down before the actual contact. Thinking does matter; but feeling decides the swing, this way or that.

On the other hand, a confident and optimistic thought-pattern can modify or overcome the facts altogether. A new set of attitudes gives a new meaning to the facts. Develop an attitude of confidence and courage, to cultivate faith in your ability to deliver the goods and make the grade. You can gain confidence only by exploring your mind, by discovering your potential, by taking up increasingly difficult tasks, by being up and doing all the time. In the battle of life, fear or diffidence is your most dangerous, hidden enemy. Read the following extract from 'Readers Digest':

"Everywhere you encounter people who are inwardly afraid, who shrink from life, who suffer from a deep sense of inadequacy and insecurity, who doubt their own powers. Deep within themselves, they mistrust their ability to meet responsibilities or to grasp opportunities. Always they are beset by the vague and sinister fear that something is not going to be quite right. They do not believe that they have it in them to be what they want to be, and so they try to make themselves content with something less than that which they are capable of.. And in most cases such frustration of power is unnecessary. The blows of life, the accumulation of difficulties, the multiplication of problems tend to sap energy and leave

you spent and discouraged. In such a condition the true status of your power is often obscured and a person yields to a discouragement that is not justified by the facts".

If you feel defeated and have lost confidence in your ability to win, take stock of your attitudes. Have a look at your thinking patterns. Readjust your style of life. Correct your wayward habits, if any.

Mostly the trouble starts when you do not have positive attitudes towards education and responsibilities. Wrong attitudes to work and discipline in turn generate emotional problems too.



If you think you are beaten, you are
If you think, you dare not, you don't
If you like to win but think you can't
It is almost certain, you won't;
If you think you'll lose, you are lost
For out of the world, we find
Success begins with a fellow's will
It's all in the state of mind.

PERSONALITY DEVELOPMENT

Personality does not mature automatically as a child grows taller every year. Personality does not necessarily mature at the same rate as the body. In many cases it develops at a slower or quicker pace. Furthermore, progress towards maturity of personality is never finished. It is hard to understand just what causes a person to behave in a mature way. It does not depend entirely on his chronological age. Becoming older should help, but unless a person uses life's experiences to improve his personality, he can go on celebrating birthdays and having new experiences without ever becoming a better person.

Maturity is not directly related to a person's intelligence quotient (I.Q); some brilliant persons act in a childish manner. A person may accumulate facts in his memory or acquire many skills,. but these accomplishments may not enhance his ability to exercise good judgement. Formal education, though certainly important, does not alone develop maturity does not by itself make a person mere obtaining a degree dependable or more capable of successful, creative living.

Some people make progress towards maturity of personality faster than others. At 21 some are still childlike, whereas others are ready to face life's responsibilities. Although maturity of personality is hard to define, it is easy to recognize in someone else. The greatest difficulty comes in not being able to evaluate properly one's own progress towards maturity. The kind of conduct that we accept from a child is not appropriate for an adult. A child's personality reveals many defects as contrasted with the ideal adult personality. We take this for granted and do not expect to place an old head on young shoulders.

As the personality develops, a normal person passes through four major stages: infancy, childhood, adolescence and adulthood. In fortunate cases, these are

timed, more or less with the comparable advances in physical development. Thus prior to six years of age, the young personality possesses infantile traits: the school child, up to about twelve, has the personality features of childhood followed by the traits of the stage of adolescence; and beyond the teens the characteristics of the adult personality become apparent.

These stages are not separate. The child does not rise suddenly above his childhood patterns when he becomes an adolescent. There is no particular date, such as marks the completion of high school, when a teenager's personality no longer resembles that of an adolescent.

The stages are progressive, each representing further advance in the same direction. They overlap each other also, so that the older child is already developing qualities of the adolescent and the young adolescent still carries over traits from his childhood. In rare cases a child or a boy seems old for his age: that is, he acts in a more mature manner than others of his age. More frequently, however, the personality matures slower than the body. It is common, in fact, for traits typical of adolescence to be carried through middle and later life.

Even traits of infancy and childhood may be carried through into adulthood; what is more, the qualities of personality may fluctuate so that on some occasions a person may act in a more mature manner than others; under stress or in a mood he may regress, for the time being, in the scale of progress.

Characteristics of each of the four stages of Personality Development.

Stage of Infancy:

The outstanding characteristic of the infant's personality is self-centredness. A baby early becomes aware of happenings around him, but he relates them all to himself, not to other people. he thinks in terms of his own hunger, his own thirst, his own desire for amusement and his own feelings. As far as he is concerned, the entire world

revolves around him.

A young child is helpless, but accepts this as a matter of course for he has never been any other way. He gets what he wants by appealing to someone. He accepts help as his right, even to the extent of demanding it by loud crying. As he learns to talk, he tells what he wants, but makes no apology for the inconvenience he may cause to his mother or to others who wait on him.

The infant has sensitive feelings. He laughs easily and cries just as readily. He is capable of anger, both prompt and vigorous. An infant's feelings may shift readily from love to hate or from hate to love. He is not capable of reasoning; therefore his attitudes are dominated by his feelings, which are influenced by the circumstances of the moment. (Some people never go beyond this stage).

Stage of Childhood:

The two outstanding characteristics of childhood are indifference to responsibility and a vivid imagination. Perhaps these two characteristics are even correlated, a child lives in a world coloured by imagination; he quite naturally brushes aside the responsibilities of real living. Abundant curiosity and energy is there, but his capacity for understanding is still in the making. He lacks perseverance. He is not yet able to decide how to spend his energies, and therefore is unable to put in sustained effort.

Rather than knowing how he will succeed, he prefers to shift to something else in the hope of finding quicker satisfactions. It is not that a child deliberately refuses to take responsibility, but rather that in his lack of understanding, he does not know how to establish a goal and to direct his efforts accordingly. At this stage of development, then, a child's activities must be directed by someone of greater experience. With good guidance he will form habits that will serve him well as he continues to grow up. Without such guidance, his purposes run at loose ends and he is handicapped in his progress.

Another characteristic of the child's personality is the presence of many fears. These fears result from uncertainty combined with easy recourse to imagination. The imagination runs towards superlatives; and when a child is in the grip of fantasy, things are either very attractive or very threatening. The imaginative child who becomes anxious over his place in life, therefore, fears the worst.

Stage of Adolescence

This stage of personality development is characterized by a desire to throw off all restraint and a craving for immediate pleasure. The adolescent's desire for freedom to do as he pleases, rests upon the urge to prove that "I am an adult". It is a reversal of the child's willingness to be directed by someone older and more experienced. The adolescent is reckless and willing to risk a mistake if only he can follow his own inclinations rather than the dictates of others. It is this desire to be free from restraint that underlies the teen-agers' resentment of authority, whether it be at home, at a school, at college or in the community. It is this desire for total freedom that prompts youth to throw caution to the winds, to adopt a dare-devil attitude even though fraught with danger, and to do things that are unusual even when they accomplish no useful purpose.

Closely related to this desire to be on his own, is the tendency to show off and to attract attention by doing something shocking. For this reason, teenage boys like to follow craziest fashions, oddest hair styles etc. etc.

The second characteristic of adolescence, the desire for immediate pleasure, accounts for the restlessness and impulsiveness of the average youth. A person in this stage has not yet developed the qualities of patience and perseverance; hence, he insists on getting what he wants right now. The adolescent spends his father's money pitilessly, for he does not yet realize how much sweat has gone into making it and does not know the value of saving for investment. Distant future is not his

concern yet.

Following inclination, he spends his spare time in amusements rather than in preparation for a good degree or a worthy career. Far-sightedness is yet to come.

Adolescence is also characterized by an urge for hero-worship, and they change their heroes also as their personality develops.

Stage of Adulthood:

Mature traits do not appear full-blown on twenty-first birthday or any other specific time. Many people pass all the way through their life without ever reaching the full measure of personal maturity. Some carry over certain traits of adolescence, others even in their prime are still handicapped with childhood characteristics and a few carry infantile traits even to the time of old age.

Qualities to be found in a fully mature personality are:

- Personal courage
- Self-reliance
- Control of emotions
- Ability to decide
- Respect for proper authority
- Loyality
- Attitude of co-operation
- Capacity for co-operation
- An objective approach to life
- Satisfaction in one's own role in life
- Deference for persons and their opinions
- Patriotism
- Commitment to the parents and relatives
- Knack of profiting from mistakes
- Perseverance toward distant goals
- Solid sense of moral values
- Taqwa (Abstinence; Fear of God)
- Ability to think critically
- Sense of humour (may or may not be always

present.)

A teen-ager thus checking by this list will understandably find in himself some of the less desirable traits characteristic of adolescence. This fact should not discourage him, but rather stimulate him to make concerted efforts to attain a degree of maturity commensurate with his age.

***Personality Characteristics*:**

Typical of Life's Four Stages:

(a) Infancy

- Self-centred
- Demanding
- Sensitive (feelings quickly aroused)
- Liable to change easily with love and hate
- Possessive in personal relationships

(b) Childhood

- Indifferent to responsibility
- Imaginative
- Curious
- Changeable
- Easily discouraged
- Fearful

(c) Adolescence

- Indifferent to responsibility
- Pleasure hungry
- Reckless
- Resentful of authority
- Desirous of attention
- Impulsive
- Restless
- Sex conscious

(d) Adulthood (ideal)

- Courageous and resolute

- Emotionally stable
- Loyal with a sense of commitment
- Responsible
- Respectful
- Capable of critical thinking and self-evaluation
- Sense of values
- Co-operative and sympathetic

KINDS OF CHARACTER

Psychologically, character is broadly of two kinds: strong and weak. A strong will, courage and determination constitute strong character; while a weak will, lack of determination and lack of confidence go into the making of weak character.

There is another classification of character. Morally character can be divided into two categories: good and bad. If a person's moral values and attitudes are good, he is said to have good character. On the other hand, the one whose moral values and attitudes are bad, is said to have bad character.

Given these four classifications of character amongst average human beings, there are four broad combinations:

(a) Strong + Good
(b) Strong + Bad
(c) Weak + Good
(d) Weak + Bad

The ideal combination is just one; strong + good character. Men of strong and good character are the salt of the earth. They are the ones that make the world better, happier and richer.

The people of the second category, of strong + bad character too make their mark and sometimes do attain a spectacular measure of success in various fields. There is

no dearth of such men around you. In fact men of this type seem to dominate the scene at the moment. Although they lack moral scruples, they have the will, the courage and the determination to pursue their designs.

The third combination-weak + good character, is also quite common. A lot of good people fall into this category. They themselves are good, do not do bad things nor do they want to break discipline. But they are weak in will. They are only passively good. They do not actively resist evil. In fact they accept it; for example, if a person of strong + bad character decides to take the lead in any form of indiscipline or undesirable activity, the chances are that the docile, good + weak ones, would sheepishly follow him

The fourth type-weak-bad character, also forms a distinct group. They are either lackeys of strong + bad character category or a nuisance on their own. You can expect some good from a strong + bad man. At least he is not a coward and might have some self-regard but a man of weak + bad character can go to any extent to degrade himself or others.

These are four broad divisions of human character with hundreds of shades in between each combination. No two persons are alike in the pattern of their character. Character is not something static either. Human beings change, impreceptibly sliding from one shade to another. So we cannot pass a judgement which will hold good for ever. Furthermore, overt behaviour might be misleading. A hundred and one subtle factors enter into the making of character. But the four broad classifications hold good for all practical purposes.



SELF DEVALUATION

Value is essentially of two kinds--intrinsic and extrinsic. Each individual is born with vast potentialities of growth. This is his intrinsic value. Extrinsic value is external. It is the value or extent of growth that the social environment allows him to achieve.

An urge to expand, to grow, to mature is there in every human being. Most of us are always vaguely conscious of it. But a vague urge is not enough. Only deeper awareness of one's intrinsic value can lead to a richer unfolding. How to bring it about? How to make one's latent powers actual? How to release one's creative passions, the inner urge to do so? Any education worth the name should precisely do this. The word education literally means 'to draw out', to make people exploit their latent potentialities and actualize their intrinsic value. Education does not exist in vacuum. It is a part of the total environment which determines what extrinsic value is assigned to individuals. Are they valued as individuals or as a group? Is their extrinsic value allowed to blossom or not? Certain environment may ruthlessly try to degrade an individual's growth to the level of a beast of burden or a robot.

Take the example of a normal child. He is rich in latent powers. But an unthinking teacher or a parent declares him to be stupid and dull. This premature judgement will definitely damage the intrinsic value of the child. This is likely to leave a permanent mark on the child's mind. Unconsciously accepting this verdict he will begin to view himself as such and he will become so.

Sometimes this self-derogatory image becomes so fixed that any external initiative to change it, is resisted by him. Perhaps he starts accepting this image, even nurturing it with malicious glee.

A tragedy seems to be haunting our people in the wake of the colonial rule that ended politically in 1947. It has left behind a feeling of devaluation, an inferiority

complex in the colonized people. We suffer from it almost enmasse. The urge to expand, to grow, to create and to actualize our latent potential, seems to have left us.

Our self-devaluation is reflected in our social life, in our attitudes and values, aims and ideals. Colonial institutions persist unchanged. Nowhere has devaluation produced more unfortunate results than in education. If a teacher does not make creative contribution, if he does not uphold values, or feels afraid of developing a passion for his subject, he in effect devalues himself.

Similarly a student who shuns books and classes is also a victim of self-devaluation. He may complain that the books are dull and dreary. He may pay no heed to his teachers, saying their lectures are boring. He conveniently forgets that the struggle for life has its dull and insipid moments as well as thrilling moments. The boring moments can become satisfying only when they are viewed in the meaningful context of the overall situation.

Such students (and adults) (and there is no dearth of them) are not aware of their intrinsic value. They devalue themselves and seem to enjoy it. They stifle the urge to expand, to grow, to create and to mature. Some go to the extent of resisting any external inducement to change them which is worse.

Self-devaluation saps confidence in oneself, which leads to a tendency to shirk responsibility. If students were aware of their intrinsic value, they would criticize low standard of education, mass failures in examinations and clamour for better teachers, better playing fields and more opportunities for extra-academic activities and vehemently condemn indiscipline on the campus.Self devaluation eventually results in self-destruction though it creeps in imperceptibly.



SURPLUS VALUE

Doing plain duty is not enough. If a teacher wants a special reward, he should make a special contribution or create what is called surplus value. A teacher is rewarded for not just doing his duty, but for what he has done on his own in addition to what was anyway his obligation. The more he does this, the more he is valued and appreciated.

So a teacher should not rest satisfied with carrying out what he has been asked to do in so many words he had better; try to understand the intention behind the instruction and also try to understand the mind that has given the assignment. What is the explicit requirement and what is the implicit one? He should ask these two questions and then get going with the problem. He should use all his intelligence, resourcefulness and initiative and give the Principal a pleasant surprise by doing the task better and quicker than expected. The quality of work matters as much as promptness.

As a beginner don't ask unnecessary questions. Don't take petty problems to the Principal; that betrays mental reservation, unwillingness or incompetence.

Put the surplus value in your work willingly and enthusiastically. The little bit which is your own, will in the first place, give you personal satisfaction and secondly, will earn you the gratitude of your superordinate though they may not always say so in so many words. Your image as good, honest and devoted teacher will be gradually built up and will earn you respect and high regard.

This is the time when the foundations of your future career are being laid. The question whether you are going to be a Principal in years to come, is being decided now. A career is marred or made bit by bit and that too in the early years of training. This may seem a high aim, but you have got to aim high. Aiming high calls for stern self-discipline, unflinching, intelligent hard work, and immense courage of conviction. Naturally you will have to pay a high price for a

high target.

The idea of surplus value is not limited to your position as a teacher. If you develop a general attitude of doing more than the minimum required, contributing more than expected and giving more than receiving, you would find your whole life better, richer and happier.



IMAGE BUILDING

A young teacher may not be conscious of the fact that the way he dresses, looks, talks and behaves, leaves some impression on those around him. After sometime, a mental picture of his personality starts taking shape in their minds. This is his image that is going to determine their reactions and responses to him. This image-making process goes on imperceptibly all the time and may be most active at a time when he is least conscious of it.

What one really is, is not unimportant, but what matters more, is the sort of image one projects for himself in the minds of others. One is liked or disliked, honoured or dishonoured, appreciated or ignored with reference to one's image, in others' minds which may be and often is, different from one's own self-image.

For all practical purposes, for a teacher his image matters most. Mature people may be able to get an insight into his real personality, but his students will be mostly concerned with his overt behaviour, especially when he is off his guard, or under strain, or in high spirits or in low spirits. Under such conditions, they keenly watch a teacher and form an image of his inner personality and later on respond to him accordingly.

The students are always inquisitive about their teachers. They may keep mum, they may look unconcerned or indifferent, but in fact they are most

susceptible to what they do and what they do not do, to they he say and what they do not say. Students make a mental note of the minutest details of their teachers' behaviour. They watch for instance, with critical eyes, how they deal with the offenders. They would at once detect and decry if they are partial to anyone for one reason or the other. The students may have the same weaknesses as a particular teacher has, but would never excuse a teacher for indulging in them.

To sum up, a teacher should be all the time careful about the image he is building for himself. But that does not mean that he puts up a false show to impress others. This just cannot happen. Anyone cannot wear a make-up all the time. If a teacher works hard and takes interest in his job, he does not worry about the image at all. It will take care of itself.

INTER-PERSONAL RELATIONSHIP I

What personal traits are to be cultivated for establishing desirable social relationships in the school? The first item on your list should be honesty. This trait forms the foundation of all good relationships. It requires you to admit a mistake rather than bluff your way through in the hope of avoiding embarrassment. People will be attracted to you when you are frank and honest.

This trait comes most commonly into play in the way we make and keep promises. Avoid making careless promises. First make sure that you can fulfil your commitment. Then do not forget to carry it out. It is much better not to make a promise than to make one easily and forget just as easily. An honest person guards against making careless statements in conversation. He does not repeat simple gossip; it may not be true. He realizes that a person's reputation might be injured by an unfavourable remark. He is careful to check on the truthfulness of a statement before making it. He would prefer to remain silent rather than pass a critical remark that might be damaging to someone else.

A second trait helpful to congenial relationship is friendliness. It radiates charm when you smile. By simply relaxing your face in a smile you can ease tension both for yourself and for the person who observes your smile. A smile is reassuring. But friendliness consists of more than smiling as one may smile and smile and yet be a villain.

Some people confuse friendliness with humour. Humour is appropriate whenever you and the other person can laugh together. But humour at the expense of other person is apt to strain personal relationship rather than reinforce it. Never try to be clever in order to create a laugh. This attracts attention to yourself and smacks of selfishness and callousness. The essenence of friendliness is the extent of contribution to another person's interests rather than your own.

An important element in friendliness is optimism. The friendly person looks at the bright side of things. He notices things that please. He mentions unpleasant things only in an effort to make them better.

A third prerequisite for good human relations is helpfulness. Helpfulness is merely applied friendliness, showing interest in the other person's welfare in practical ways. Our dealings with people always involve a certain amount of conversation. Therefore, in learning the knack of getting along with people, make sure of cordiality in speech. An effective rule is to avoid monopolizing talk, and encouraging the other person to open up. You must not only be a good listener, but must find ways of indicating your appreciation of what the other person has to say. A wit once observed: "A gossipmonger is one who talks to you about himself, and a brilliant conversationalist is one who talks to you about yourself".

Show Tact and Appreciation: Be careful not to demand credit for your own good ideas. Be content rather, to have your own ideas accepted even though someone else may take the credit for them. Here again we see the underlying principles of unselfishness and self-effacement, both

essential to good personal relationship.

Tact has two components: the ability to appreciate other person's point of view and the restraint in defending one's own opinions as superior. Every person likes to hear sincere words of appreciation. When you wish to bring another person pleasure, make a pleasant remark indicating that you appreciate him or that you recognize his good judgement. However, in expressing words of appreciation, make sure they are sincere. But by all means avoid flattery, for it is a form of dishonesty, a means of gaining favour.under fake pretences.

Evaluate Yourself Correctly Learn to evaluate your own personality properly. Learn to accept yourself at face value. Do not over-estimate nor underestimate your personal assets.

If you judge yourself to be more smart than you really are, others will consider you a bluff and brush you aside. If you underrate yourself by always apologizing or by indicating a lack of self-confidence, others will tend to agree with you and not prize friendship as they should.

You must not be hasty in evaluating yourself but must consider many factors (accomplishments). You can also judge your value and calibre by observing the kind of persons who seem drawn to you. When your friends are cultured, honourable people, you may assume that you belong to this group else you would not be welcome among them if on the other hand, you find that those who seem drawn to you are persons of inferior standards, take this as a warning that you need to cultivate other traits of personality and character, those which would stamp you as a person of higher calibre.

Once you have arrived at a fair appraisal of yourself, you can go about your usual activities in a matter-of fact way. Do not be easily swayed by criticism or by compliments.

When you have learned to place a proper

evaluation on yourself, your general demeanour will cause other people to agree with this evaluation. If you have talents, use them appropriately and others will appreciate you accordingly. If you have capacity for leadership, accept responsibilities as these are offered to you, but do not force yourself into the limelight. If you do well in the tasks which come your way, greater opportunities will be forthcoming.

Avoid the influence of moods, both your own and those of others with whom you deal. No one enjoys dealing with a moody person. You must develop the ability to react in a consistent manner so that even on days when you feel disturbed or depressed, your feelings are not apparent to those with whom you deal.

After you have conquered your own tendency to be moody, try to develop tolerance of others who have this problem. Do not take people's antagonism too seriously. Those who hide behind the technique of trying to appear difficult usually feel unsure in their own lives.



INTER-PERSONAL RELATIONSHIP-II

How to improve in inter-personal relationship? How to establish stable social relations? How to grow in social maturity? Remember, there is always some room for further growth and improvements in everything.

Inter-personal relationship is a very personal affair. Each one of us has to strike one's own norm in view of one's weaknesses and strengths. It is an art and not a skill, so no hard and fast rules can be given. However, the following points might be of some help:

1. High I.Q., good looks and superior talents or achievements are in no way essential ingredients for forging maturer inter-personal communication. They may help, but experience has shown that more often than not, these are a hindrance rather than a help. (Bright, handsome, smart talented and high achievers are not always good at stable social relationship).

2. Your temper and temperament, the two innate characteristics seem to have something to do with it. Sharp, mercurial, hyper-excitable temper is a drag. So is moodiness. Temperamentally people are

(a) Extroverts or

(b) Introverts

Extroverts like meeting people, enjoy making friends, relish company, are confident, talkative, sporty, go-getting and pushing. They are better adapted to meet challenges and normally do better in inter-personal contacts. Their impact is tremendous. Their first impression, is terrific. They steal the show in a gathering. They may not be really very stable or mature in their social communication but for sometime they impress the on-lookers immensely. Their salesmanship is sometimes mistaken for maturity.

Introverts are just the opposite. They are shy, do not like meeting people especially in gatherings, do not

enjoy the limelight. They shrink from social performance, tend to be timid and tongue-tied. Because they are withdrawing, reticent, uncommunicative and awkward before others, they appear to be poor in interpersonal relationship. Their reticence is mistaken for lack of concern and interest, which is not always the case. A quiet, shy type of person can be kind, sympathetic, unselfish, dependable and truly loyal and may make a very good friend for life. So being an extrovert is no guarantee for mature inter-personal relationship and being an introvert is no bar to it.

But you have to know the pattern of your own temperament and that of the person with whom you are in social communication. This realization will facilitate adjustment and you will be able to make amends in your own make-up and be able to give allowance to others who may happen to be suffering from the difficulties of temper or temperament.

Personal Values and Attitudes: For establishing stable and mature inter-personal relationship, personal values and attitudes matter most. Values and attitudes are not innate entities or born traits. These are acquired and can be corrected if found faulty.

Values which form the warp and woof of mature relationship are:

(a) Respect for humanity
(b) Benevolence
(c) Sense of sacrifice
(d) Gratefulness or gratitude

In the first place, you have to incorporate in your life-image, a genuine respect for all human beings, big or small, humble or high. As creatures of Almighty Allah, being members of the vast family of mankind they are as good as you are. So you have to be respectful, kind and considerate to them whatever their social position may be.

Values of benevolence, sacrifice and gratitude will ensure your mature communication with parents, relations,

teachers, superiors, juniors, subordinates and friends and foes. These are the qualities and traits the cultivation of which has been enjoined upon all Muslims in the Holy Quran-infact, in almost all revealed religions and codes of ethics.

From among the attitudes that would help you in getting along at all levels, at least three can be counted as most valuable:

1. *Trust, goodwill and good faith*: Approach people with trust and they would reciprocate, generally with goodwill. Do not suspect others without prior proof. Hearsay is no proof.

2. *Avoiding misunderstanding*: Personal relations are mostly soured by reason a priori. You start from premises not conclusively proved and rush to predetermined conclusions. Consequently you begin to hate, dislike, despise people for crimes they never did; and they may not have a ghost of an idea of what they have been accused of. Do not misread actions, nor misunderstand, nor attribute motives on flimsy grounds. Most unhappiness results from misjudgements and misunderstandings.

3. *Tolerance:* You must develop tolerance of the differences of opinion, approach, likes, dislikes and the differences of personality pattern. You have to accept your parents, brothers, sisters, teachers, superiors, juniors and subordinates and friends as they are. You are nobody to level down differences inherent in human nature. Accept them along with the assets and liabilities of their personalities, as a whole. The general tendency is to accept an asset but to reject the obverse side of that asset, which is a liability. Do not be too demanding. Remember, qualities and traits are found in pairs of opposites. You have to accept the pair as a whole. You don't have to choose one and reject the other. All the best qualities are rarely concentrated in one person. Give allowance for human weaknesses. Take a charitable view of occasional lapses and failings. We all suffer from them. Confess your

own mistakes and ask forgiveness sincerely if you are in the wrong, while extending the same grace to others when they are in your position.



METICULOUSNESS

Meticulous is an adjective which literally means, 'too careful about small things or details'. Meticulousness means the state of being meticulous; being very careful about minor details.

Meticulousness is vital to effective teaching. If you have got to do a job, do it meticulously. You cannot be simply too meticulous about your tasks. The more careful you are, the more you attend to details, the better it is. Meticulousness leads to correctness which coupled with minute details ensures success.

So form a habit, a mental attitude of meticulousness in carrying out even minor, seemingly unimportant tasks. All tasks assigned to you are intended to train you to undertake more complex and difficult tasks in future. The simple leads to the complex, the easy to the difficult, but exactness and meticulousness are a must.

As a young teacher you are a sort of Principal on a small scale. If now you pick up the mental habit of going into small details, it will help you immensely in days ahead as a real Principal as well as in other roles of life.

By being meticulous and exact, you would also gain confidence in your position and it would also impress others. Seeing your example, your students will be careful in their own work, and by finding you so careful, your superordinates would assign you tasks that call for greater responsibility and integrity. The circle is complete. It all started from being very careful about small details of tasks.

Some people do not like meticulousness. Minding

the minute details does not appeal to them. They say it is irksome, awfully boring. Well, it will be boring if it is not viewed in the right perspective. Meticulousness is a means to an end; the end is quality and continuous quality improvement to be a great teacher.



READJUSTING HABITS

Any modification in one's life style involves replacement or readjustment of habits. Habits are said to be not only second nature. but ten times nature". Habits are formidable things, not easy to displace or replace. Rejecting them does not help. Wishing to dislodge them would not do. One becomes a helpless toy in the hands of one's own entrenched habits. Personality splits, conflicts result and unhappiness overtakes a person caught in the clutches of bad habits. Self-confidence is undermined and academic, social and moral problems accumulate on account of one's inability to get rid of undesirable habits. However, habits can be harnessed. There is no cause for despair if you only use the correct technique.

NATURE OF HABITS

(a) *Habits have a physical basis*: Habits are due to pathways running through nerve centers. Each repetition deepens the pathway. Each subsequent repetition make it further easier until it becomes automatic. There is nervous compulsion to repeat it without your thinking about it or wanting it.

(b) *Some habits have a psychological basis*: You may not like them in your sober moments; you may even condemn them in day light, but it is possible that unconsciously they may be linked with your mental conflicts, anxieties, obsession, fears or perversions. Smoking, stealing, drinking, day-dreaming, vagrancy, vandalism, wilful

defiance of discipline, may harden into habits for psychological reasons. In that case psychological approach is needed to tackle the undesirable pattern of habits.

(c) *Habits may have chemical basis*: if one gets used to introducing into one's body through eating, drinking, puffing or injecting substances that bring about chemical changes in one's blood stream, this sort of habit will be the hardest to counteract. Once this stage is reached, nothing short of clinical treatment will do. All forms of tobacco, codeine, nicotine preparations and all so-called sedative drugs have a strong habit-forming tendency. They get assimilated straight into the blood and directly affect the nervous system. Their excessive use poses grave dangers to health, character and efficiency. The period below twenty is the proper time to make required adjustment in one's habit patterns.

How best to effect changes in habits is the crucial question. William James, the father of modern psychology, in his monumental work, 'Psychology' has suggested the following approach:

"In the acquisition of a new habit, or the leaving off an old one, we must take care to launch ourselves with as strong and decided an initiative as possible. Accumulate all possible circumstances which shall reinforce the right motive, put yourself assiduously in conditions that encourage the new way, make engagements incompatible with the old, take a public pledge if the case allows, in short, envelop your resolution with every aid you know. This will give your beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might, and every day during which a breakdown is postponed adds to the chances of its not occurring at all.

The second maxim is: Never suffer an exception to occur, till the new habit is securely rooted in your life.

Each lapse is like letting fall a ball of string which

one is carefully winding up; a single slip undoes more than a great many turns will wind again. So do not let a lapse happen.

Continuity of training is the great means of making the nervous act infallibly right.

A third maxim is: seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may exercise in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of producing motor-effects that resolves and aspirations communicate the new set to the brain.

Eventually readjusting of habits turns out to be a problem of will, the will-power. If you have a strong will, you can effect the change better. But unfortunately most bad habits tend to weaken this very power-the nerves you are going to use to mend the habits. So you start moving in a vicious circle, weak will is not able to break the habit, and the habit in turn further weakens the nerves-the will, and so it goes on. So you had better strengthen your will-power as well.

Will-power is partly a matter of nerves also. Have a look at your health, nutrition, sleep, rest, exercise schedule. See that you do not worry too much or do not subject yourself to constant strain and stress. Take a self-directed course in strengthening the will-power. One useful tip is: Everyday deliberately do or avoid doing small acts which are normal, which you are used to doing or not doing. By repeating this exercise, you will be strengthening your will-power and gaining confidence.

Lastly it may be noted that habits are channels of nervous energy, so while attempting to readjust, provide alternative channels also. Replace the unwanted habit with the wanted one. If you want to stop doing something, start doing something else in its place. Vacuum is not possible.

New habits require new surroundings, new programmes, new activities, new interests and new friends

also. You will have strengthened the old habits for not taking proper care.



IN PURSUIT OF HAPPINESS

To a large degree happiness depends on a frame of mind, on a habit of thinking. Persons who cultivate a positive outlook, can be happy in spite of circumstances that would cause others to be totally unhappy. Every person wants to be happy. But merely wanting to be happy does not make one so. It is not an inherited trait either. It does not depend on riches, status, power or knowledge, though good health and provision of necessities of life are prerequisites. Happiness comes as a by-product of other activities in life. It does not result from making happiness the primary reason for living, but from living unselfishly, amicably and actively.

Sometimes a person becomes unhappy simply because he indulges in discontent. Be resigned to your life's fortunes, good or bad, and be determined to live successfully, happily, even so. Cultivate the habit of happiness and your life will be full of priceless experiences regardless of what comes and goes.

You should not, however, use an attitude of resignation as a substitute for accomplishments or as an excuse for doing less than your best.

But each person's life includes certain features that no amount of effort or desire can change. It is most unfortunate when a person allows these unchangeable conditions to interfere with his happiness. Nothing can remove the possibility of disappointment; you have to develop the habit of focusing your thoughts on life's joys and priceless moments rather than on disappointments.



AVOIDING DEPRESSION

Lack of happiness sometimes results from faulty attitudes, negative values and narrowly materialistic outlook on life. Sometimes unhappiness springs from deep-rooted unconscious mental conflicts, complexes, fears, phobias and anxieties.

But more often than not, occasional or periodic fits of depression and boredom young people fall a prey to, are usually caused by factors physical in nature. They are as follows:

1. *Insufficient Sleep*: It is easier to be at one's best when one possesses an abundance of energy. During sleep one recharges one's nervous battery and replenishes one's store of energy. When one gets plenty of sleep, one feels courageous and enthusiastic; with a sleep deficit, one tends to be downcast and discouraged, even though things are moving smoothly.

2. *Fatigue*: Fatigue is more than an attitude of mind. It results from a depletion of body's resources, both physical and mental. When a person is fatigued, even cherished incentives lose lustre and life appears drab.

There is only one logical remedy for fatigue, to build up vitality. Antidote for fatigue is not inactivity. Sometimes a change in activity may prove as important in relieving fatigue as an absence of exertion. Mental fatigue is relieved by physical activity and weariness of muscles may be alleviated by the use of brain.

Generally fatigue results from overwork and sleeplessness

3. Worry or Anxiety: It consumes nervous energy far too fast and causes depression and listlessness or makes one neurotic, hyper-sensitive and moody.



CONQUEST OF SUCCESS

Some people indeed are born with personal advantages. Others are handicapped, some by ill-health or extreme poverty, others by an inattractive appearance or by a could-not-care-less attitude towards worth-while accomplishments. Many successful persons started out with several handicaps. Now that they have succeeded, they might seem free from all hinderances to success. But if you knew the facts, it would doubtless be clear that they have succeeded in spite of handicaps rather than because they had none.

Most successful persons have put forth the effort necessary to overcome their handicaps. They perhaps have even capitalized on them, using them as aids to success. Once a person has thus found a way to overcome handicaps, he is well on the road to accomplishment.

Kinds of Success:

It is hard to define success. In the truest sense of the word that person is successful who lives fully and creatively, who is happy, who finds satisfaction in life and who shares blessings with those around. Not all can achieve the same degree of success. The only true measure of success is the ratio between what we might have been on the one hand, and the thing we have done and the thing we made of ourselves on the other. Success is not measured, in the long run, by the level of accomplishments but by the difference between his starting point in life and his ultimate attainments.

Good heredity and favourable environment, though they are advantages, do not in themselves ensure success. They only provide a good start in life and, therefore, a person blessed with them, should accomplish more in the long run than a person with many handicaps. The individual with a strong physique, a pleasing appearance and a good mind may still squander his opportunities and thus be a failure.

Success is measured by how an individual reacts to his circumstances of life-favourably or unfavourably, positively or negatively. Success thus depends, in large measure, upon factors of the mind, principally upon determination to press on towards the goal in spite of hinderances. But these factors reside within the individual and he alone can be aware of their presence or absence. He alone can cultivate or suppress them. He alone is responsible for his success or failure, in the final analysis.

The Need for Insight:

A person must be able to make a fair appraisal of his present circumstances and capabilities. He must objectively list his personal assets and liabilities. It is just as bad for an individual to underestimate his capabilities as to over-estimate them. Many traits and attitudes can handicap a person. Only as one takes honest stock of oneself and then sets about altering one's personality as may be necessary, can one hope to accomplish in life what one would. This task requires insight-a precious characteristic of the normal human mind. The man who carried the best prospects of success is the one who is best acquainted with the strengths and weaknesses of his own nature.

Your Goal Must be Clear:

In addition to having deep insight into his qualifications, it is important to decide as early in life as possible on his long-range goal. The young one who plans to be a scientist can take advantage of all opportunities to improve his knowledge of the object.

One who does not keep one's goal clear, is in danger of being distracted by passing interests and tempted to spend one's time and energy in ways that do not contribute to one's ultimate success.



DIVERGENT THINKING I

Convergent comes from 'Converge' and to converge literally means: causing lines, moving objects, or opinions to come towards each other and meet at one point. As a term in logic, convergence implies the idea of promoting conformity or agreement and convergent thinking connotes the concept of promoting conformity in thinking. 'Divergent' comes from 'Diverge' and to diverge means: 'getting lines, paths or opinions farther apart from a point or from each other.' In logic 'divergence' implies the concept of non-conformity or disagreement and divergent thinking implies thinking that leads to questioning the established beliefs and subjecting to scrutiny what is otherwise taken as the 'truth' and 'facts'.

In the main, there are two opposite approaches to education. The one aims at developing convergent thinking, while the other is directed to promote divergent thinking or questioning attitude. The former concentrates on conserving the past, preserving the traditions and maintaining the status quo, while the latter tends to be progressive in its orientation, and more often than not, it challenges the traditional beliefs and 'truths'. Socrates stood for divergent thinking. In search of truth, he could go to any length. Greek model is still taken as the symbol of divergent thinking. In the system that aims at convergence, the whole stress falls on collecting and spreading of information or technical know-how. Real thing is knowledge not information, however useful. What ultimately matters is understanding or insight not mere knowing of even accumulation of skills, however, intricate.

Real education gives due importance to promoting divergent thinking. It deliberately develops a spirit of inquiry, an attitude of questioning and reasoning which is the hall-mark of creative education.

Convergent approach has its own place and value in education and life. It conserves, it sustains, it holds things together. But all discoveries all inventions, in fact all

progress in the fields of Arts and Sciences, is basically owing to divergent thinking.



DIVERGENT THINKING II

Convergent thinking can be looked upon as a way of convenience, of least resistance. The preordained and fixed roles in the society in general, not only encourage but also demand conformity and predictability. Unfettered individual freedom could lead to chaos and anarchy. The true call for maturity has to aim at a balance between convergent and divergent elements in personality. However, as the balance seems to be tipped in favour of convergent thinking in education and learning of young minds, there is need for developing special techniques with focus on divergent thinking. The demand for original and innovative thinking comes rather late in life. That is one of the reasons why the movement for developing divergent thinking was primarily directed towards special training programmes for business and other executives.

It will be profitable to look at some of the techniques found helpful in this area.

Lateral Thinking We are accustomed to think in vertical manner in terms of logical sequences. We prefer to keep to the tracks which have proved to be right and correct time and again. However, when we are faced with an unprecedented and novel situation, there may not be any correct and right answers readily available.. There may also be an inner urge for

innovative solutions to old problems based on new initiatives. In other words, instead of moving forward and upward in systematic logical steps, we may indulge in exploring the side lines or lateral avenues. For this process we will need to resist impulse to look for the best solution all the time. We must develop the taste for new ideas and courage to chase them to their logical conclusions. In order to maximise on options, it helps to have an open mind and look at all the possibilities offered by the new sitation. Such options and alternatives do not present themselves automatically. We need to look for these actively. in other words, we have to generate alternatives through conscious efforts. One technique that has been developed to generate alternative ideas is called 'brain storming'. This is a process of letting your mind play around freely with various aspects of a problem and note down all possible thoughts for solutions, however remote they may seem. This exercise is eminently suited to the needs of a group involved in a common project. The exercise also helps to bring down inner defences about being wrong and a compulsion to be always correct in the first place. Divergent and creative thinking is basically an act of courage. We need to identify sharpness and cultivate the power within us. We only have to look around us to appreciate the contributions made by this element of divergent thinking in human nature.

SIXTEEN PERSONALITY FACTORS

Trying to analyse your own personality pattern and that of others around you, is an exercise which is both interesting and useful in ways more than one. Half the battle of effectively dealing with others will be quietly won before hand if you have some idea as to what their personality pattern is.

After years of pains-taking research, the personality psychologists have discovered sixteen personality factors or source traits, each with its own opposite trend, that go into making the personality pattern of an individual. Here is a ready reckoner of the sixteen personality factors which forms the frame work of modern personality tests.

Factors High Score Description	Factors Low Score Description
1. A + Out-going	A- Reserved
2. B + More intelligent	B- Less Intelligent
3. C + Stable	C- Emotional
4. E + Assertive	E- Submissive
5. F + Happy-go-lucky	F- Sober
6. G + Conscientious	G- Expedient
7. H + Venture-some, bold	H- Shy, fearful
8. I + Tender-minded	I- Tough minded
9. I- Trusting	L + Suspicious
10.M + Imaginative	M- Practical
11.N + Forthright	N- Shrewd
12.O + Placid	O- Apprehensive
13.Q1 + Experimenting	Q1- Conservative
14.Q2 + Self-sufficient	Q2- group-tied

15.Q3 + Controlled Q3- Casual

16.Q4 + Relaxed Q4 - Tense

A detailed description of ten out of sixteen personality factors or source traits in order of power and importance is as under:

1.	Adaptable:	Vs	Rigid:
	Flexible; accepts changes of plan easily; satisfied with compromises; is not upset, surprised, baffled, or irritated if things are different from what he expected.		Insists that things be done the way he has always done them; does not adapt his habits and ways of thinking to those of the group; nonplussed if his routine is upset.
2.	Emotional:	Vs.	Calm:
	Excitable, cries a lot, shows affection, anger, all emotions, to excess.		Stable, shows few signs of emotional excitement of any kind; remains calm even underacts in disputes, dangers, social hiliarity etc.
3.	Conscientious:	Vs.	Unconscientious:
	Honest; knows what is right and generally does it, even if no one is watching him; does not tell lies or attempt to deceive others; respects others' property		Somewhat unscrupulous; not too careful about the standard of right and wrong where personal desires are concerned; tells lies and is given to little deceits; does not respect others' property.
4.	Conventional:	Vs.	Unconventional, eccentric:
	Conforms to accepted standards, ways of acting, thinking, dressing, etc.;		acts differently from others' Not concerned about wearing the same clothers

does the proper thing; seems distressed if he finds he is being different

or doing the same thing as others; has somewhat eccentric interests, attitudes, and ways of behaving; goes his own rather peculiar way.

5. Not jealousy:: Vs Prone to jealousy:

Likes people even if they do better than he does; is not upset when others get attention, but joins in praise

Grudges the achievement of others; upset when others get attention, and demands more for himself; resentful when attention is given to others.

6. Considerate, polite: Vs Inconsiderate, rude:

deferential to needs of others; considers others' feelings; allows them before him in line, gives them the biggest share, etc.

insolent, defiant, and saucy to elders (in children); ignores feelings of others; gives impression that he goes out of his way to be rude.

7. Determined, Perserving: Vs Quitting:

Sees a job through in spite of difficulties or tempatations; strong willed;

painstaking and thorough; sticks at anything until he achieves his goal.

gives up before he has thoroughly finished a job; slipshod; works in fits and starts; easily distracted, led away from main purpose by stray impulses or external difficulties.

8 Tender: Vs Tough, hard;

governed by sentiment; intuitive; sympathetic; sensitive to the feelings of others; cannot do things if they offend his feelings.

governed by fact and necessity rather than sentiment; unsympathetic; does not mind upsetting others if that is what has to be done.

9.	Self-effacing: blames himself (or no body) if things go wrong; reluctant to take credit for achievements; does not seem to think of himself as very. Important or worthwhile.	Vs.	Egotistical: blames others whenever there is conflict or things go wrong; often brags; quick to take credit when things go right; has a very good opinion of himself.
10.	.Energetic, alert, active; quick, forceful, decisive, full of pep, vigorous, spirited.	Vs.	Languid, fatigued, slow: lacks vigour; vague and slow in speech; dawdles, is slow in getting things done

Now take a pencil and tick what is true first of all true in your own case. "Know thyself" is the oldest and the wisest maxim.

Self-image

(A dialogue with a Psychologist)

Question. What is the importance of Self-image?

Answer. Self-image is a major factor in making or unmaking a man's career. It's the key to one's rise or fall. It's at the root of one's happiness or unhappiness. Much depends on one's Self-image. Self-image is the base, the foundation, the moving force of personality.

Question. Isn't the IQ., the inherent mental ability that counts?

Answer. I.Q does count but it's not the deciding factor. In fact:

Life's battles don't always go
To the stronger Or faster man:
But soon or late the man who wins
Is the man, who thinks he can.

It's one's thinking about one's Self , the Self-image, that makes all the difference, not the I.Q nor any other one single factor.

Question. What is exactly the concept of Self-image?

Answer. 'Image' literally means 'mental picture' or idea. We do thinking in images. For instance, when we talk of a person whom we know intimately, there comes in our mind immediately, an image of his looks of his physical features and also at the same time there flashes across our mind an image or idea of his 'Self', of what he is from inside, his character, his personality. We love or hate a person in the light of his or her image in our mind. Similarly every one has two images of himself, one that of his physical form and the other of his 'Self', of his inner strengths and weaknesses. it is this idea of one's inner 'Self', it is this thinking, this belief about one's limits and limitations, that in modern psychology is called Self-image. The discovery of the century is the discovery of Self-image. The research says that Self-image is the key to human personality. Change the self-image and you change the personality. The whole spectrum of attitudes, the whole life-style of a person undergoes a drastic change if his Self-image changes.

Question. Self-image is of how many types?

Answer. Broadly speaking of two types:

a. Positive or high Self-image.

b. negative or low Self-image.

Question. Which is more effective?

Answer. Self-image, be it good or bad, high or low, positive or negative, is by its very nature very active and effective. It goes on building or destroying the personality all the time.

Therefore every care is to be taken by the parents, by the teachers, that a positive, not a negative Self-image is built-up, for the quality of performance more or less wholly depends on the quality of Self-image. A student with high Self-image is bound to excel at academics, A person with honourable Self-image would always behave honourably. At the root of character is Self-image, the higher the Self-image, the better the character, the better the performance at all levels

Question. How is the Self-image made?

Answer. One thing is certain that like the I.Q or temperament, Self-image is not something that a child is born with.

Question. Then how does one get it?

Answer. Mostly from three sources:

(a) From his own experience especially those in early childhood at home and in the school.

(b) From his environment, from the treatment meted out to him; from what others around him, go on suggesting to him about his worth, or capabilities as a person. Social suggestion of this kind or that counts a lot.

(c) On the basis of what he has been himself experiencing and what others have been suggesting to him, he himself starts suggesting to his Self-whether he is worthwhile or otherwise. This thinking about one's Self (auto-suggestion), this belief about one's inner limits and limitations, this idea of his 'Self', is his Self-image. A very significant characteristic of Self-image is that it is Self-motivating, urged by one's Self-image a person, so to say, compulsively acts out the role set by it. Self-image thus becomes the motivating force behind what a person does

and what he does not. A high self-image urges him to go ahead, to undertake great tasks, to meet highly demanding but equally rewarding challenges. The high Self-image makes him say to himself: I can I will' and he does. In case of low Self-images, the response is other way round, i.e., in the face of a task, a challenge, an opportunity or a rewarding option, the Self-doubt makes him think: I can't and he doesn't.

Question. Does the Self-image act consciously or unconsciously?

Answer. Mostly unconsciously.

Question. Why is it so that a positive Self-image makes a man so dynamic, so creative, so energetic, so go-getting, in short, so successful?

Answer. There is a psychological reason behind it. Nothing on earth is greater than human brain (mind) in its potential. Even a genius uses only 10 to 15 percent of his brain power. Each one of us is capable of much greater achievements than what he actually achieves.

Question. What is the role of Self-image in making a man make use of his brain-power?

Answer. The Research says: a high self-image releases the brain power in successive waves of energy; consequently all his faculties, including imagination function better at a higher pitch, so much so that even his bodily resistance increases. Hence a person with a positive Self-image is generally so active and so effective, whereas the low Self-image conversely retards the mental powers, the brain-cells get dried up, therefore, the faculties function at the lowest ebb. The whole body-mind complex suffers from low voltage of energy. Debility sets in. Depression follows.

Question. Can Self-image be reconstructed.

Answer. Yes, it can be reconstructed.

Question. How?

Answer. The miracle of man is that he can change for better, (and for worse too) if the old emotional scars are removed, if the self-confidence is restored, a new Self-image can emerge and it does emerge. Extend the image and you extend the area of success. A new realistic Self-image gives a person new capabilities, new talents, and turns the failure type personality into the success type personality.

Question. Does Self-image affect one's attitudes

Answer. The Self-image you create for yourself, exerts its influence on all aspects of your life. A person with positive Self-image is not only more self-confident, he is more tolerant, more flexible, more co-operative, more loving, more sympathetic and less autocratic, less prone to suspicion and jealousy.

Question. Sir, you have talked about the Self-image of individuals, what about the Self-image of a people, of a community, of a nation?

Answer. Yes, the peoples, the communities, the nations too have their respective Self-image. It's pride in their culture, in their history and in their beliefs, that constitutes their Self-image.

Question. Sir, could you sum-up the whole discussion

Answer. Shakespeare said: Ripeness is all. I would add "Self-image is all"

TRUST

Trust (derived from the German word Trust, meaning 'comfort') implies instinctive, unquestioning belief in reliance upon something. Trust is more than confidence. Trust creates the flow and gentles the mindbody spirit. Fear stops the flow and arouses the defenses.

Trust begets trust, fear esclates fear. Trust catalyses all other processes, it is contagious, softens our perceptions, breeds trust in others, makes us less dangerous and self-fulfilling. Fear and distrust over-perceive the danger trigger defensive behaviour in others, escalate the tension and are self-fulfilling - that is fear creates the danger.

Trust and fear are keys to understanding persons and social systems. They are primary and catalytic factors in all human living.

When trust is high, relative to fear, people and people systems function well. When fear is high, relative to trust, they break down.

Trust enhances the flow of bodymind spirit processes. Energy is created and mobilized. All the creative processes of the persons or the system are hightened. Feeling and thinking are both more focused and energized, people act in more direct and effective ways. Consciousness is awakened. When trust is high enough, persons and social systems transcend apparent limits-discovering new and awesome abilities of which they were previously unaware.

When fear levels are high, relative to trust, individuals and social processes are impaired. The life forces are mobilized defensively rather than creatively. Consciousness is restricted. Perceptivity is reduced. Perspectives are narrowed. Feelings and emotions become disruptive and disabling. Thinking, problem solving, and action become unfocused, displaced or

disfunctional. The processes of the mindbody become segmented and discordant. When fear levels are high enough, individuals and the social systems become immobilized, psychotic, or destructive.

Trust is an integrating and wholizing force. Fear constraints and blocks. Fear makes one congested, inhibited and restricted. One's feelings, imagination, sense of adventure and fun, courage, vision, intuition, awareness - one's all processes are retarded. Trust is a releasing process. It frees one's creativity, allows one to focus one's energy on creating and discovering rather than on defending. It releases one's courage.

Trust gives one one's freedom and takes away one's fears. Trust (faith) transcends fear. We have trust in us always. When, it is available to us, it works miracles!

Trust provides an environment that nourishes personal growth. Trust level is diagnostic cue to the understanding of individuals and groups, to the creation of a fulfilling home environment, an effective class room, a healing therapy session, a productive work place or a nurturing neighbourhood.

The less trust we have of the other, the more we feel we need to defend, and the more likely we are to pretend to ourselves and to others that our motives are acceptable, simple, pure - uncontaminated with wants that might be seen as unwholesome or negative. In high trust, and low defence, people come to others largely for such motives as desires for companionship, affection, warmth, excitement, listening or friendship - motives which are not seen a manipulative and do not arouse fear.

When you trust yourself, trust others, your behaviour becomes personal, regardless of other factors in the situation. Trust is the catalyst.

Parents, teachers, managers all and sundry - are more effective when they are being personal. An unfortunate and persistent myth comes from our common

fears. It is the fake belief that in order to be effective, people who have positions of responsibility must take appropriate roles in order to meet the legitimate, obligations that come with responsibility. They believe that they must be impersonal at the very time when being fully 'personal' is most needed, would be most effective, and in fact would be the best or even the only way of meeting the obligations that are imputed to the role. To be effective in a role, we begin by getting out of it.

Being personal is significantly related to organizational effectiveness and productivity. Being personal does not mean that officer in charge entertains the staff personally, or asks questions about matters that are personal and thus unrelated to the job, or even keeps the office door open. It does mean that the manager is an authentic person, expresses honest anger or joy responds to others as human beings rather than as persons who gets the job done, and joins others in discovering how the job can be done rather telling how they should do it.

All human living is enriched when it is more personal.

(Adapted from

(Trust by Dr. Jack Gibb.)

The E.Q. Factor

(A dialogue with a personality psychologist)

Q. 1. What does E.Q. stand for ?

Answer. E.Q. stands for emotional quotient (intelligence) as against I.Q. (intelligence quotient)

Q. 2 What does new brain research suggest ?

Answer New brain research suggests that emotions, not I.Q. may be the true measure of human intelligence. It seems that the ability to delay gratification is a master skill, a triumph of reasoning brain our the emotional one. It is a sign, in short, of emotional intelligence.

Q. 3. Does E.Q. show up on the I.Q. tests ?

Answer. No, it does not E.Q. is different from I.Q.

Q. 4. Why is it so that some people seem to have a gift for living well. Why the brightest child in the class would probably not end up the most successful. Why we like some people virtually on sight and distrust others. Why some people remain bouyant in the face of troubles that would sink a less resilent one ? What qualifies of the mind or spirit determine who succeeds ?

Answer. The I.Q. alone could not explain these questions. There in comes the E.Q. theory.

Q. 5. E.Q. is a new concept . Who coined this new term. What is the background research?

Answer. The term was first introduced by an American psychologist in early nineties.

Q. 6. What does it exactly intent to describe?

Answer. To describe

Qualities like understanding ones own feelings.

d) Empathy for the feelings of others.

e) And the regulation of emotions that improve the quality of living.

Q. 7. Could you kindly give the name of the psychologist ?

Answer. Daniel Goldman has developed E.Q. theory in his research book titled Emotional Intelligence. The book among other things describes how the mind processes feelings.

Q. 8. How to predict a person's success ?

Answer. On the strength of his E.Q, his emotional intelligence.

Q. 9. What does matter most, I.Q or E.Q ?

Answer. Brain power as measured by I.Q and standardized achievement tests may actually matter less than the qualities of mind commonly called character. In fact the"heart" holds dominance over "head"

Q. 10. What are the practical applicatons of this research ? How should parents rear their

children and how should school teachers teach them?

Answer. Personal development skills (character training), mostly ignored in education need to be given their due weightage in the curriculum in quantifiable terms.

Q. 11. What should the parents do ?

Answer. The parents had better rear their children in a manner that they learn the master skill of sequencing any pain and pleasure.

Q. 12. What was the research that produced this E.Q. theory ?

Answer. It turned out that a scientist can see the future by watching the four-olds interact with a lollypop. The researchers invited the children, one by one, into a plain room and began his experiment. "You can have this lollypop right now he said, "But if you wait while I do a bit of work, you can have two lollypops when I get back" And then he left. Now what happened next was this. Some children grabbed for the treat the moment he was out of the door. Some lasted a few minutes before they gave in. But others were determined to wait. They covered their eyes, put their heads down, they sang to themselves, they tried to play games or even fall asleep. When the researcher returned, he gave these children their hard-earned prize. And then the science waited for them to grow up. By the time the children reached High School, something remarkable had happened. A survey for the children parents and teachers found that those who as four-year olds had the fortitude to hold out for the delayed gratification, generally grew up to be better adjustable, more popular, adventurous, confident and dependable teenagers. The children who had given in to temptations early, were more likely to be lonely, early frustrated under stress and shied away from challenges. And when some of

the students in the two groups took the SAT (Scholastic Aptitude Test) which USA students take when applying to a university, the kids who had held out longer scored an average of 210 points higher (possible scores in each part of SAT range from 200 to 800).

Q. 13. Why is it so that over time natural talent seems to ignite in some people and dim in other.

Answer. It seems that the ability to delay gratification is a master skill.

Q. 14. Can you assign a numerical measure to a persons E.Q as is done in respect of his I.Q. can we have an E.Q test.

Answer. Unlike I.Q. which is measured by the famous Standford – Binet Tests, E.Q does not lend itself to any single numerical measure. Nor should it, say experts. Emotional Intelligence is by definition, a complex, multifaceted quality representing such intangibles as self-awareness, empathy, persistence and social deftness. Some aspects of emotional intelligence like optimism, however, can be quantified.

Q. 15. Is E.Q opposite to I.Q ?

Answer. E.Q. is not opposite of I.Q. Some people are blessed with a lot of both, some little of either.

Q. 16. How do E.Q. and I.Q complement each other.

Answer. What researchers have been trying to understand is how they complement each other how one's ability to handle stress affects the ability to concentrate and put intelligence to use. Among the ingredients to success, researchers now generally agree that I.Q counts for about 20%, the rest depends on every thing from social class to luck, to the neural pathways that have developed in brain over millions of years of human evolution.

Q. 17. How to explain the most unreasonable behaviour?.

Premitive emotional responsibilities held the

key to survival, how fear drives blood into the large muscles making it easier to run, surprise triggers the eyebrows to rise allowing the eyes to widen their view and gain more information about an unexpected event. Disgust wrinkles up the face and closes the nostrils to keep out foul smells.

Q. 18. Where does emotional intelligence grow ?

Answer. Emotional life grows out of an area of the brain called limbic system specially whence come delight, disgust, fear and anger. Millions of years ago, the neucortex was added enabling humans to plan, learn and amygdala remember. Lust grows from limbic system, love from neucortex. Animals like reptiles that have no neocortex cannot experience anything like maternal love, that is why baby snakes have to hide to avoid being eaten by their parents

Q. 19. What is the importance of neucortex ?

Answer. Humans, with their capacity for love, will protect their offspring, allowing the brains of the young time to develop. The more connections there are between the limbic system and the neocortex, the more emotional responses are possible.

Q. 20. What is the significance of anxiety ?

Answer. Anxiety is a rehearsal for danger. A little anxiety helps focus the mind, too much of it can paralyse the mind.

Q. 21. What is the main finding of the brain mapping research ?

Answer. Neuro scientists have discovered the short circuit in the brain that lets emotions drive action before the intellect gets a chance to intervene.

Q. 22. Does the connection between emotional brain (limbic) and neocortex matter much.

Answer. It does.

Q. 23. What is the cornerstone on emotional intelligence?

Answer The cornerstone of emotional intelligence in which most other emotional skills depend is a sense of self-awareness. Once an emotional response comes into awareness, is processed through the neocortex, the chances of handling it appropriately improve.

Q. 24. What is the metamood ?

Answer The ability to pull back and recognize that 'what I'm feeling is anger" or shame a sorrow.

Q. 25. How to develop metamood ?

Answer Metamood is a difficult skill because emotions so often appear in disguise. In Golemans analysis self-awareness is perhaps the most crucial ability because it allows us to exercise some self control. The idea is not to repress feeling but rather to do what Aristotle considered the hard work of will. Anyone can become angry – that is easy, but to be angry with the right person, to the right degree, and at the right time, for the right purpose, that is not easy.

Q. 26. How to control emotions ?

Answer Some impulses seem to be easier to control than others. Anger, not surprisingly, is one of the hardest, perhaps because of its evolutionary value in pressing people to action. Researchers believe anger usually arises out of a sense of being trespassed against the belief that one is being robbed of what is rightfully his. The bod'ys first response is a surge of energy if a person is already aroused or under stress, the threshold for release is lower which helps explain why tempers shorten during a hard day.

Q. 27. What is the reason for most of the divorces ?

Answer Deficient emotional skills may be the reason family unhappiness

Q. 28. Does it help let it all hang out ?

Answer Dwelling on anger actually increases its power, the body needs a chance to process the

adrenaline through exercise, relaxation techniques, a well-timed intervention or even the old and monition to count to 10.

Q. 29. How about worrying ?

Answer Over worrying about failing (blocks thinking, becoming an end in itself) increases the likelihood of failure.

Q. 30. What is the value of relaxation.

Answer Relaxation works better for high energy moods like anger a anxiety.

Q. 31. How about emotional communication ?

Answer About 90% of emotional communication is non verbal.

Q. 32 What is the value of E.Q vs I.Q

Answer I.Q. gets you selected and E.Q promoted ?

Q 33 What is POMS test

Answer Profile of non verbal sensitivity to measure a persons ability to read emotional cues.

Children who score well are more popular and successful in school even when their I.Qs are quite average.

Q. 34. What is emotional literacy programme ?

Answer It is a programme designed to help children learn to manage anger, frustration and loneliness.

Q. 35. What are the effects of emotional illiteracy ?

Answer Students who are depressed or angry cannot learn.

Q 36 Are emotional skills normal in value

Answer No emotional skills like intellectual skills are neutral in nature

Adapted from (Time October, 9 1995)



Emotional Intelligence

1 Emotional Intelligence describes qualities like understanding one's own feelings, empathy for the feelings of others and the regulation of emotions that enhances living.

2. E.Q. (emotional quotient) is not the opposite of I.Q. Some people are blessed with a lot of both, some little of either.

3. I.Q. gets you selected but E.Q. gets you promoted.

4. Different emotional skills may be reason why more than half of all marriages turn out to be failures.

5. Anxiety is a rehearsal for danger. A little anxiety helps focus the mind; too much of it can paralyse it.

6. E.Q. not I.Q. is the ultimate measure of human intelligence.

7. The ability for delay gratification is a master skill, a triumph of the reasoning brain over the impulsive one. It is a sign of emotional intelligence and it does not show up on I.Q. test. Emotional Intelligence

8. Our hearts hold dominion over our heads.

9. Self-awareness is the most crucial to exercise self-control.

10. Some impulses seem to be easier to control than others. Anger is one of the hardest.

11. Unlike I.Q., E.Q does not lend itself to any single numerical measure.

12. Emotional Intelligence is a multifacetted quality representing such intangibles as self awareness empathy, persistence and social deftness.

13. Some aspects of E.Q. can be quantified.

14. Optimism is a measure of a person's self-worth.

15. How people respond to set backs-optomistically or pessimistically - is a fairly accurate measure of how well they will succeed in school in sports and in certain kind of work.

16. Worrying is a rehearsal for danger. The danger comes when worrying blocks thinking, becoming an end in itself or a path to resignation instead of perseverance.

17. Over worrying about failing increases the likelihood of failure.

18. Relaxation works better for high energy needs like anger or anxiety.

19. The most valuable emotional skills are people skills like empathy, graciousness, the ability to read a social situation.

20. Researches indicates that about 90% of emotional communication is non-verbal.

21. If the feelings the children begin to express are not recognized and re-inforced by the adults around them, they not only cease to express those feelings but they also become less sensitive to recognize them in themselves or others.

22. People with an optimistic view of life tend to treat obstacles and setbacks as temporary and therefore surmountable

23. Emotional literacy programmes designed to help children learn to manage anger, frustration and loneliness.

24. Students who are depressed or angry cannot learn.

25. Emotional skills like intellectual ones are morally neutral.



Part Two

THINKING

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IMPORTANCE OF THINKING

The reasons why reflective or critical thinking must be an educational aim are as under:-

1. It makes action possible with a conscious aim. Ability to think is highly important. It is regarded as the distinguishing power that marks off man from lower animals.

2. It emancipates us from merely impulsive and routine activity.

3. It enables us to know what we are about when we act. It converts action that is merely repetitive, blind and impulsive into intelligent action.

4. The being that cannot think is generally stimulated to act by some physiological state, by some present external stimulus. The being that can think is moved by remote considerations, by results that can be attained perhaps only after a lapse of considerable time. A thinking being is moved not only by remote considerations but also by normal considerations. He is more likely to be more tolerant, more sympathetic, more humane more considerate, more just, even more honest because he is far - sighted, he is much less a creature of impulse than the one who has not learnt how to think well.

The social economic consequences of better thinking.

1. Better thinking and better education go together. Better education wil make people mentally more mature. They will understand the whole spectrum of socio-economic problems better and would be able to make better responses to them. For instance, they would appreciate the value of greater and better production of goods and services in the country.

2. Thinking makes systematic innovations and inventions

possible. It gives increased power of control. To draw inferences is the great business of life. Each one of us has to judge evidence and act accordingly.

Reasons for systematic training of thought or correct thinking.

1. If the power to think is not trained properly, its development may take the wrong course. Thinking may develop in a negative way and lead to false and harmful beliefs and then the worst possibilities may be actualized. Man's capacity to think is a double-edged weapon. It frees us from servile subjection to instinct. If it elevates us above the brutes, it also opens the possibility of failures to which the animals limited to instincts, can not sink.

2. It may be noted that there is no one specific faculty of thinking. Therefore any set exercises in correct thinking are but of limited value.

3. Will practice in correct thinking result in the creation of a general habit of thinking – one applicable over a wide range of subjects? The answer is 'No' as correct thinking is specific, not generalized. Logical attainment in one direction is no bar to extravagant conclusions in another.

4. Best assurance for correct thinking lies in a general attitude of enquiry and testing, an open-mindedness, freedom from prejudices and an active desire to listen to more sides than one.

5. Another ingredient of that attitude is unity of interest. Divided interest is the arch enemy of effective thinking. Some times a student gives only external and perfunctory attention to the teacher and to his books while his inmost thoughts are concerned with matters more attractive to him. He pays attention with ear or eye, but his brain is occupied with affairs that make immediate appeal. Distracted attention is unfavourable to good thinking. A gneuine enthusiasm is an attitude that operates as an

intellectual force.

6. A third element is responsibility. Responsibility in facing the logical consequences of a course of thinking. To carry something through to completion is the real meaning of thoroughness and power to carry a thing through to its end or conclusion is dependent upon the existence of the attitude of intellectual responsibility.

Kinds of Thinking

The word 'thinking' is loosely used to cover four different ways of mental activity:

a. Day-dreaming
b. Imagining
c. Believing
d. Reflective or critical thinking

(a) ***Day-dreaming***

Mind never remains inactive or vacant. While we are not deliberately concentrating our attention on something, a stream of unconnected or loosely connected vague ideas goes on gliding though our mind. This process is often described as thinking. If you suddenly ask the inattentive boy a question, he wakes up with a slight jerk from his reverie, gives you puzzled look and keeps mum. When pressed for an explanation, he concedes, 'Sorry, Sir, I was thinking about something else.' Thinking in this sense, in most cases, refers to wandering thoughts in which purposeful mental activity is not involved.

(b) ***Imagining***

Sometimes the word 'thinking' is used to mean imagining.

Example: Somebody is describing an event in great detail. You are fascinated. You ask him, 'But did you see all that yourself'. 'No, I only think that is the way it happened', is the reply.

Another example.

Once a child and her mother both chanced to se e high spirals of smoke rising from a distant field. 'What is that'? her mother unwittingly spoke out. 'That smoke, the child seriously said, 'they are burning a house over there'. 'Did you see it? How do you know, asked her mother. 'I think so', was the confident reply.

Thinking and imagining are sometimes mixed up. Children's thinking mostly consists of flights of imagination.

c) ***Beleiving***

Examples of thinking as believing are:

1. I think so and so (people) cannot fight, because they are not a martial race.

2. I think those who continuously drink buffaloes milk become dull witted.

3. I think the wheat-eating people are more intelligent, more vigorous than rice-eating people.

4. I think fish-eating people tend to be rebels.

In these examples believing has been taken as thinking,

So 'thinking' is not day dreaming. It is not mere imagining. It is not the same thing as believing or holding an opinion. It is not remembering pieces of knowledge or recalling past experiences either. What is thinking then?

Thinking is an active mental process. It utilizes past experiences but only as references. It weighs the evidence. It asks searching questions. It involves reasoning. It impels inquiry, scrutiny and persistent and careful examination of a piece of information, an opinion or a belief.

Thinking thrives on a questioning attitude. It needs knowledge, a lot of it. It requires relevant experiences, no doubt. But above all a bent of mind which is never tired of asking questions, which is prepared to disbelieve what has been taken for granted earlier.

(d) ***Reflecting or Critical Thinking***

Reflective thinking is possible only when one is willing to endure suspense and undergo the trouble of searching.

Over-positive and dogmatic habit of mind is inimical to critical thinking. One has to suspend one's belief until justifying reasons have been found.

One has to be sufficiently critical about the ideas that occur to him or he comes across.

The crux of the matter is, of course, the asking of question. How is the initial question to be asked and what plan is to be followed in seeking the answer. The question and answer cannot be separated from each other. Any fool can ask a foolish question it is the intelligent question that matters.

How to think better?

Thinking can not be done in a vacuum. It must have a broad base of actively acquired knowledge. Moreover the range and variety of personal experiences should be as widespread as possible. The habit of close and minute observation helps. However, amassing of information is not enough. It is not to be left in a heap. It is classified and sub-divided so as to be available as needed. So mere reading is not required. Creative reading is called for.

How to develop a critical mind

One means towards development of a reflective and constructive mind is reading, not merely routine reading

but close, critical and creative reading which enables the student to challenge the statement or main thesis of practically everything he reads. He does not accept anything on its face value. He questions. Isn't this process time consuming? It is. But so are all things which are worthwhile. Life itself is not simple - susceptible of immediate apprehension. Most worth-while things are pretty difficult to obtain. Let us not be guilty of hasty reading and beware of the book which yields itself to casual reading. There may not be much kernel in it.

Q. ***What is Creative Thinking?***

A. An educated man enlarges his intellect. He does not merely accumulate facts but learns to put things together inductively to seek new knowledge and insights. The one who aspires to be a creative thinker rises above the usual intellectual plane, gradually forms free and creative imagination that will enable him to think independently.

Q. ***What is the key to Creative Thinking?***

A. The urge to be original, the courage to think independently even in the face of over-whelming odds to the contrary is the key to creative thinking.

Q.***How much does a creative/inventive mind owe to others?***

A. Much more than is generally assumed. Before seeing the apple fall on to the ground and discerning the famous Law, Newton had spent years together on studying Physical Sciences and before inventing the electric bulb Edison had filled 200 note - books covering 40,000 pages while studying and reading every possble thing on earth about light down to a candle and oil lamp. The same is true of Darwin, Einstein and Iqbal. The great achievement of a genius is that he is able to create something new out of the old stuff or starts from the point where his predecessors had left. He is original. He creates.

Q. ***Is good thinking quick or slow?***

A. It depends on the nature of the problem. Sometimes slowness and depth of responses are intimately connected. Time is required in order to digest impressions, and translate them into substantial ideas. The slow but sure person, whether man or child is one in whom impressions sink and accumulate so that thinking is done at a deeper level of value.

Q. ***What about the value of quick - thinking?***

A. Habits of speedy but superficial judgement, are not conducive to good thinking. In fact they are inimical to it.

Q. ***How is it that a good thinker in one field of mental activity (subject) is a very bad thinker out-side his specialized field of study?***

A. Yes. Sometimes it is so, because thinking is specific, The chances are, if thinking has not become a matter of attitude, that scientist may fall a victim to fads and fancies or to prejudices.

Q. ***How to develop a critical mind?***

A. A student should be introduced to a method of thinking and reading which turn the process of his mind away from the merely receptive to the more active.

Q. ***What is good thinking?***

A. To be genuinely thoughtful, we must be willing to sustain and protract that state of doubt which is the stiumulus to thorough inquiry so as not to accept an idea or make positive assertion of a belief until justifying reasons have been found.

Q. ***What is bad thinking?***

A. Bad thinking means jumping at a conclusion without weighing the grounds on which it rests. It involves foregoing or unduly shortening the act of hunting, inquiring

and taking the first answer or solution that comes because of mental sloth.

Q. ***What role does curiosity play in thinking?***

A. The instinct to be curious - the urge to know, to find, to explore, to discover, is the fountain-head of creative and inventive thinking. But curiousity in its raw form cannot take us far. There are three stages or levels of curiosity. These are:

1. An expression of an abundant organic energy - just curiosity of physical exploration and linguistic interrogation.
2. In the second stage children are often more interested in the mere process of asking a question than they are in giving heed to the answer.
3. Intellectual curiosity. Curiosity becomes intellectual in the degree in which it is transformed into an interest in finding out for oneself the answers to the questions that are aroused by contact with persons and things. There should be a natural transition from individual personal curiosity to social curiosity and from social to intellectual curiosity enabling a student to ask right questions about right things. Curiosity is something which easily degenerates into social nuisance.

Q. ***What is the physiological aspect of thinking?***

A. When you are thinking, tiny electric currents pass over the brain. As thinking is an active process, brain uses more energy when it is doing thinking than when it is not doing it.

Q. ***What is the implication of this fact for a student?***

A. You have to be physically fit and energetic to do effective thinking.

Q. ***Is remembering thinking?***

A. Yes, it is. Remembering is thinking about past events. It involves recalling the past experiences. It is thinking of a passive kind. Thinking is always conducted in the present but the centre of the thought may be an image of the past, a thing of the present or a constructed image of the future.

Q. ***What is thinking with heart?***

A. Many people think with their heart not head. Both thinking and feeling are associated with brain. Both are aspects of mental activity. No thinking is entirely free from feeling and no feeling is pure feeling. The question is which element predominates at the moment.

Thinking with heart is another way of saying that one is very emotional, that is, his actions are being decided principally by his feelings rather than by his thoughts. Conversely, we sometimes hear; 'He is very cold and calculating'. It amounts to saying that so and so is less emotional and more thoughtful in his way of life. These are examples of using words loosely.

Q. ***What is intuition?***

A. Pre-knowledge is called intuition. Intuition comes from knowledge and interest. It is the result of being steeped in a subject of great interest. Intuition happens of its own accord when a person thinks hard and long on any subject.

Q. ***What are the pitfalls in thinking?***

A.

1. There is a built-in disposition to pass judgement on the basis of mere custom, tradition and prejudices. We tend to shirk the task of critical thinking.
2. There is a primitive credulity a natural tendency to believe anything that is suggested unless there is overpowering evidence to the contrary.
3. There is a tendency to believe what is in harmony with our desire. We jump to conclusions.

We all fail to examine and test our ideas because of our personal attitudes.

Q. ***What is generalization?***

A. When we generalize, we tend to make sweeping assertions I. e, from one or only a few facts we make a generalization covering a wide field.

Q. ***What is a prejudice?***

A. A prejudice is literally a pre-judgement. It refers to a blind faith, a pre-judgement, an irrational emotional attitude believed without subjecting it to correct thinking.

Q. ***What is rationalization?***

A. It is mental process by which a person tries to find rational justification in a superficial manner for his prejudices, or for his wrong, illegal or immoral actions. This can be a conscious process. In most cases it is unconscious one. The question of rationalization deserves an elaborate discussion. Only man is capable of rationalization. Animals are not. Their responses are more or less wholly governed by their built-in motives instincts. Only man can think. But he can think well as well as badly and he is also able to give a twist to his thinking, to his prejudices and to invent sound looking reasons for his most atrocious and foul actions. Man is therefore capable of sinking lower than the animals. Hence there is an urgent need for the training in thinking so that at least ignorance and poor thinking does not contribute to bad and poor responses.

Part Three

PAKISTANIAT

(Observations and Views of the Quaid)

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سلمان
SALMAN SALEEM
PRESENTS

.Sheet Anchor of Pakistan

What is it that keeps the Muslims united as one man, and what is the bedrock and sheet-anchor of the community? It is Islam. It is the Great Book, Quran, that is the sheet anchor of Muslim India. I am sure that as we go on and on there will be more and more of oneness; One God, one Book, one Prophet and one Nation.

(Concluding Speech at the session of the All India Muslim League, Karachi 26 Dec., 1943).

Pakistan Always There

Pakistan, the Quaid-e-Azam remarked, was not the product of the conduct or misconduct of Hindus. It has always been there, only they were not conscious of it. Hindus and Muslims though living in the same towns and villages, had never been blended into one nation, they were always two separate entities.
(Speech at a Lunch given by Dr., Zia Ud Din, Aligarh. 8 March, 1944).

Meaning Of Pakistan

Pakistan not only mean freedom and independence but the Muslim ideology, which has to be preserved, which has come to us as a precious gift and treasure and which we hope, others will share with us.

(Message to Frontier Muslim Students Federation, 18 June, 1945).

Pakistan Means To An End

The establishment of Pakistan for which we have been striving for the last ten years is, by the grace of God, an established fact today, by the creation of State of our own was a means to an end and not the end in itself. The idea was that we should have a State in which we could live and breathe as free men and in which we could develop according to our own, lights and culture and where

principles of Islamic social justice could find free play.

(Address to Officers of Government, Karachi, 11 October, 1947).

Muslims A Nation

We are a nation with our own distinctive culture and civilisation, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral codes, custom and calendar, history and traditions, attitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of International Law, we are a nation.

(Interview to American Press Representative, July, 1942).

Soul Of The Muslim Nation

The vital contest in which we are engaged is not only for material gain but also for the very existence of the soul of the Muslim nation. Hence I have often said that it is a matter of life and death to the Mussalmans and is not a matter for bargaining. Muslims have become fully conscious of this. If we lose in the struggle all is lost.
Let our motto be, as the Dutch proverb says.

Money is lost nothing is lost,
Courage is lost much is lost,
Honour is lost most is lost,
Soul is lost all is lost.
(Presidential address at the special session of Punjab Muslim Students Federation, 2 March, 1941).

Islamic Democracy

It is my belief that our salvation lies in following the golden rules of conduct set for us by our great law giver, the Prophet of Islam. Let us lay the foundations of our democracy on the basis of truly Islamic ideals and principles. Our Almighty has taught us that our decisions in the affairs of the State shall be guided by discussions and consultations.

(Speech at Sibi Durbar, Feb. 1948).

You have fought many a battle on the foreign battle - fields of the globe to rid the world of the fascist menace and make it safe for democracy. Now you have to stand guard over the development and maintenance of Islamic democracy, Islamic social justice and the equality of mankind in your own native soil.
(Address to Officers and Men of A. A. Regiment Malier, 21 Feb., 1948).

Work, Work, Work!

Let us now plan to build and reconstruct and regenerate our great nation and our sovereign State of Pakistan which, as you know, is the biggest Muslim State in the world. Now is the time, chance and opportunity for every Mussalman to make his or her fullest and best contribution and make the greatest scarifies and work ceaselessly in the service of our nation and make Pakistan one of the greatest nations of the world.

While the horizon is beset with dark clouds, let me appeal to you and give this message to the people of Pakistan. Create enthusiasm and spirit and go forward with your task with courage and hope and we shall do it. Are we down-hearted? Certainly not. The history of Islam is replete with instances of valour, grit and determination. So march on notwithstanding obstructions, obstacles and interference, and I feel confident that a united nation of 70 million people with a grim determination and with a great civilisation and history need fear nothing. It is now up to you to work, work and work and we are bound to succeed.
(Broadcast talk from Radio Pakistan Lahore, 30 Oct. 1947)

Unity Faith and Discipline

Our Watchword
Should be Unity Faith and Discipline
(Eid message to Muslims of India, October, 1941).

I am a Soldier of Pakistan

Last Meeting of the All India Muslim League Council was held in Delhi on 7th June 1947. As the Quaid reached the meeting place, the supporters shouted Shahensha-e-Pakistan (Emperor of Pakistan). Quaid-e-Azam strongly objected to his being called Emperor of Pakistan and advised the Muslim League workers not to repeat it again. He proudly said. "I am a Soldier of Pakistan not its Emeror".

(June 1947, Delhi).

Tolerance and Good will

The tolerance and goodwill that the great emperor Akbar showed to all the Non-Muslims is not of recent origin. It dates back thirteen centuries ago when our Prophet not only by words but by deeds treated the Jews and the Christians, after he had conquered them, with the utmost tolerance and regard and respect for their faith and beliefs. The whole history of Muslims, wherever they ruled, is replete with those humane and great principles which should be followed and practised.. *(Speech at the inauguration of the Constituent Assembly of Pakistan)*

Defence of Pakistan

While giving the fullest support to the principles of the United Nations Charter we cannot afford to neglect our defences. However strong the United Nations Organisation might be, the primary responsibility for the defence of our country will rest with us, and Pakistan must be prepared for all eventualities and dangers. The weak and the defenceless, in this imperfect world invite aggression from others. The best way in which we can serve the cause of peace is by removing the temptation from the path of those who think that we are weak and therefore they can bully or attack us. That temptation can only be removed if we make ourselves so strong that nobody dare entertain any aggressive designs against us. Pakistan is still in its infancy and so is its Navy and other branches of the armed forces. But this infant means to grow up and God willing will grow up much sooner than many people think.

(Address to the establishment H.M.P.S. "DILAWAR" 23 January 1948.)

Goal of Pakistan

Now it is time to take up the constructive programme to build up this nation so that it can march on the path of our goal of Pakistan. It is for you all to put your heads together, your Council of the All-India Muslim League, and undertake proper and systematic planning. I can only repeat once again, for educational uplift, economic uplift, political uplift and cultural uplift of the nation. We as a nation have got to attempt this constructive programme... goal is near, stand united persevere and march forward.
(Presidential address at the session of the all India Muslim League, Delhi, April, 1943)

Chapter of Glory

The Quaid Said:
Do not be overwhelmed by the enormity of the task. There is many an example in the history of young nations building up by sheer determination and force of character. You are made of sterling material and are second to none. Why should you also not succeed like many others, like your own forefathers. You have only to develop the spirit of Mujahids. You are a nation whose history is replete with people of wonderful guts, character and vision. Live up to your traditions and add to it another chapter of glory. All I require of you now is that everyone of us whom this message reaches must vow to himself and be prepared to sacrifice his all if necessary in building up Pakistan as a bulwark of Islam and as one of the greatest nations whose ideal is peace within and peace without. Along with this keep your moral. Do not be afraid of death. Our religion teaches us to be always prepared for death. We should face it bravely to save the honour of Pakistan and Islam. There is no better salvation for a Muslim than the death of a martyr for a righteous cause.

Solidarity of Pakistan

I am sure you realise that in a newly formed State Like Pakistan, consisting moreover as it does of two widely separated parts, cohesion and solidarity amongst all its citizens from whatever part they may come, is congenital for its progress, nay for its very survival Pakistan is the embodiment of the unity of the Muslim nation and so it must remain. That unity we, as true Muslims must jealously guard and preserve. If we begin to think of ourselves as Bengalis, Punjabis, Sindhis etc. first and Muslims and Pakistanis only incidentally, then Pakistan is bound to disintegrate. Do not think that this is some abstruse proposition, our enemies are fully alive to its possibilities which I must warn you they are already busy exploiting.

No Castes

Quaid criticised what he described as a sinister move started by Jats in the Punjab (1946) that the Muslim Jats and the Hindu Jats were one and he warned those who were trying these methods. Quaid declared.... that Islam did not recognise any kind of distinction of various classification of castes. He reminded the Muslims that the Prophet was able to level down all castes and create national unity among Arabs. It was this foundation so firmly laid by him that took them across Africa, and they were knocking at the gates of Spain. The Quaid wanted the Muslims to destroy the curse of the caste system which had been the ruin of Muslim India.

Work as Disciplined Soldiers

I want every Musalman, man woman and child, to resolve on this auspicious day to work as disciplined soldiers in every department of life, educational, social, economic and political and thus build up for our nation of hundred million people, a place worthy of our glorious past and historic traditions.

(Eid Message In 1946)

Build Quickly and Well

Nature has given you everything. You have got unlimited resources. The foundations of your State have been laid and it is now for you to build, and build as quickly and as well as you can....... and I wish you God speed.

(Speech at the Dacca University Convocation, March 24, 1948)

Danger of Annihilation

I reiterate most emphatically that Pakistan was made possible because of danger of annihilation of human soul in a society based on caste. Now that the soul is free to exist and to aspire. It must assert itself galvanising not only the state but also the Nation.
(Speech of the Public Reception at Chittagong March 26, 1948).

Islam a Code of Life

Every Musalman knows that the injunctions of the Quran are not confined to religious and moral duties. "From the Atlantic to the Ganges" says Gibbon, "The Quran is acknowledged as the fundamental code not only of theology, but of civil and criminal jurisprudence, and the laws which regulate the actions and the property of mankind, are governed by the immutable sanctions of the will of God." Everyone, except those who are ignorant, knows the Quran is the general code of the Muslims. As a religious, social, civil, commercial, military, judicial, criminal, penal code, it regulates everything from the ceremonies of religion to those of daily life, from the salvation of soul to the health of the body, from the rights of all those of each individual, form morality to crime, from punishment here to that in the life to come and our Prophet has enjoined on us that every Musalman should possess a copy of the Quran and be his own priest. Therefore, Islam is not merely confined to the spiritual tenets and doctrines or rituals and ceremonies. It is a complete code regulating the whole Muslim society, every department of life, collectively and individually.

(Quaid's Eid Message, Sep. 1945)

Fighting for the Poor

I am an old man. God has given me enough to live confortably at this age. Why would I turn my blood into water, run about and take so much trouble? Not for the capitalists surely, but for you, the poor people. In 1936 I have seen the abject poverty of the people. Some of them did not get food, even once a day, I have not seen them recently, but my heart goes out to them. I feel it and, in Pakistan, we will do all in our power to see that everybody can get a decent living.

(Talk to Muslim League Workers at Calcutta, 1 March, 1946).

Working for the Poor

Now, if we want to make this great State of Pakistan happy and prosperous we should wholly and solely concentrate on the well being of the people, and especially of the messes and the poor.

Corruption

One of the biggest curses from which India is suffering, I do not say that other countries are free from it, but I think that our condition is much worse, is bribery and corruption. That really is a poison. We must put that down with an iron hand. Black marketing is another curse. Now, you have to tackle this monster which today is a colossal crime against society. A citizen who does black marketing commits, I think a greater crime than the biggest and most grievous crime. Along with many other things, good and bad, has arrived this great evil, the evil of nepotism and jobbery. The evil must be crushed relentlessly. I want to make it quite clear that I shall never tolerate any kind of jobbery nepotism or any influence directly or indirectly brought to bear upon me.

(Presidential Address to the Constituent Assembly 11, August, 1947).

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A LETTER TO THE NEW ADMISSION

My Dear New Admission,

Assalam-o-Alaikum

May Allah, the Beneficent, the Merciful, bless you with His boundless bounties now and forever. May by the grace of Allah, the Gracious, the Almighty, your life be full of light and delight now and in the years to come.

Heartiest congratulations on your admission in this School. With great pleasure, I welcome you to the School, and with open arms I accept you as you are, with all your limits and limitations.

Now this School is yours. It's already a fine institution, with your coming here, I'm sure it would become still better, for each child has something in him that nobody else has. Hence each child in the school can add something or the other to the school if he only cares to do so. It's just a matter of discovering one's potential and developing it steadily and perseveringly. In this task of discovering your 'Self and developing it, the School can help you a lot.

Your School is not just another English medium school. It's a Public School. A Public School is one that in addition to teaching text books, gives you confidence, builds your character and develops leadership qualities as well. In short, a Public School provides total education. Your School is a Public School in that sense. We on our part will go all out to help you develop all sides of your personality, if only you care to do so.

In the process of education, what matters most is 'You' the learner, the student. The teacher can teach you, but he cannot do the learning for you. Learning can be done by you alone, by nobody else and that too by your own active effort. By now, I think you are grown up enough to realize that your education, your career, your success in

life, is by and large your own 'Show'. Of course, your parents are there to provide the background facilities and your teachers are there to guide you but what you do with these facilities and this guidance, is your own choice.

At this School, God has given you a grand opportunity to be the architect of your own career. Let it not be said, that you did not prove equal to the task. I'm sure, you can, if you will (Please note the school Motto is: ***I can, I will.*** Ponder over it. It's very meaningful).

In this context, let me tell you that teaching is of two types i.e., reproductive teaching and creative teaching. So is learning over here, the teaching is creative. And we want you to take to creative learning. Creative learning is active learning. It involves understanding at every step. So while learning, use your brain, exert hard to go to the sources of knowledge straight. Take to the habit of using dictionaries, encyclopedias, source books extensively. Here the library is a regular feature of educational programme. Computer centre, video cell, the museum, are all there to help you extend the frontiers of your knowledge.

Here I may remind you that all learning, be it reproductive or creative, is a long process of gradual growth. So both at home and at school you will have to work very hard and that too regularly and methodically. Learn to labour and to wait.

My dear new pupil!

Now I would like to discuss another point with you. Be it this School or any other school, it's a community. In the class room and outside, you will come in contact with your class fellows of all types and temperaments. The bigger the group, the more the challenge of learning of how to get on with them, which is one of the most important aspects of your education at this School. The secret of getting on with others, is to be fair and considerate with everybody. Selfishness is one thing that you will have to avoid at all costs. In the school you can not

afford to behave childishly, selfishly or aggressively. If you do so, you will not get away with it. Retaliation will follow instantly and your life will become miserable.

Tolerance is another thing that you will have to take to. Learn to laugh away petty problems and pricks. Learn to forget and forgive silly jealousies too; as all these stresses and strains are part of the game.

My dear future pride of the School,

Character-building is an important component of education at this School. Public-speaking is compulsory for all classes. It helps to develop confidence, and confidence, as you know, is the hard core of success. Another characteristic of your School is that it provides so many opportunities for developing leadership qualities-like prefectorial appointments, proctorial duties, Honour System and S. S. G. (Social Service Group).

All these facilities and opportunities are for your build-up, for your improvement, and for your personality development. Don't miss them. Don't let them slip away. Time and tide wait for none. Now or never. There is no option.

My own dear one!

Pakistaniat (Love of Pakistan and of all that it stands for) is also an outstanding tradition of this School. Remember now and forever that you are a Muslim and Pakistani first and foremost. Let all around you make out from what you do and from how you behave here and there that you are a worthy son of Pakistan.

Before concluding this rather long introductory letter, I should like to remind you of another reality which you may not be conscious of at the moment, that the parents of the children of your age, go on worrying about their children's conduct, habits and more so about their

education. Remember that nothing pleases the parents as much as finding their children working hard on their own, for that is the sure sign that they would be a success in future. From you, your parents want nothing but your own well-being, your own health and happiness and a respectable career in the years to come. So don't take the love of your parents lightly. Come up to their expectations in your own interest.

I hope and pray that you not only benefit from your stay here, but you enjoy it as well. I hope and I pray that here each day is a new day for you with ever-growing awareness of your obligations and responsibilities.

Hence, my dear worthy son/daughter of Pakistan, inch ahead every day in search of light, move from strength to strength in character and conduct. Let your tomorrow be better than your yesterday.

My dear future hope of Pakistan!

Years, years back, I came across a beautiful song in a play, I reproduce the same for you as it exactly says what I feel about you at the moment.

For me are your songs, your smiles and tears.
Forever, for all the years, I have conquered all your fears.
Now, forever, for all the years.
For me are your tears, and your smiles.
I have conquered all your fears
Now, forever and all the while.

God bless you, God bless you, now and forever.

With great hopes.

Affectionately Yours,

(PRINCIPAL)

EVERY CHILD

(Addressed to parents)

Every child Is a blessing of God
So is yours

Every child holds within himself/herself
Undiscovered promises and un-mapped
Treasure Islands of talent
So does yours

Every child Is the ultimate hope
Of his/her loving Mom
Of his/her dear Dad
Of his/her beloved home land and eventually
The hope of whole humanity
At large
So is yours

Every child is at the same time
A most demanding challenge
A relentless test of his/her parents'
Rearing skills
So is your dear one

Give him/her the best of love
The best of gift that you can ever give
The value oriented creative education

In his/her life
It will make all the difference
You can dream of
Creative education Is
The best Investment and
Above all
Your most urgent obligation too

God bless your child
Now and forever

A LESSON FROM LIFE

A child that lives with ridicule learns to be timid.

A child that lives with criticism learns to condemn.

A child that lives with distrust learns to be deceitful.

A child that lives with affection learns to love.

A child that lives with encouragement learns confidence.

A child that lives with trust learns justice.

A child that lives with praise learns to appreciate.

A child that lives with sharing learns to be considerate.

A child that lives with knowledge learns wisdom.

A child that lives with patience learns to be tolerant.

A child that lives with happiness will find love and beauty.

(Anonymous)

A LETTER TO THE NEW ADMISSION'S PARENTS

My Dear Parents,

Assalam-o-Alaikum

Your son/daughter__________________________ has been placed on the rolls of this School. Congratulations! I accept him/her as he/she is, with great pleasure and with an equally deep sense of responsibility. In fact it is a privilege to be entrusted with this most demanding but no less rewarding task of educating the future builders of Pakistan.

I thank you for the confidence that you have reposed in this school by getting him/her/ admitted here.

This School is not another English medium school functioning in a sophisticated environment. It's much more than that. It has been set up with a vision and a mission. The vision is that of creative education and the mission lies in value-orientation.

It is a new institution with comparatively humble beginning but it is going to grow, to develop, to blossom into a quality institution which will be a class by itself, Insha Allah !

I hope and pray that for him/her this School will not be just a new School but the beginning of a new era in his/her life.

I hope and pray that he/she inches ahead every day to extend the frontiers of his/her knowledge by his/her own efforts.

I hope and pray that he/she goes on moving from strength to strength in character and conduct.

I hope and pray that each day dawns upon him/her with the new awareness of his/her/limits and limitations, of his/her wants and needs, of his/her obligations and responsibilities.

I hope and pray that he/she takes to a life style that will keep him/her healthy and happy now and in years to come. I hope and pray that he/she grows and blossoms

into a worthy son/daughter of Pakistan, whom you and I would be proud of, one day.
I assure you that for him/her as for other dear little children, we would go all out to make this School a happy home with light and delight all around.
Here I may also put in a word about the co-curricular activities in the School. This school, run on the traditional Public School system of education as expounded by Dr. Arnold of Rugby, (of course adapted to suit our own genius) lays due stress on leadership orientation, character-building, public-speaking and research projects etc. All these activities and pursuits are an integral part of our curriculum. Other things being equal, it is these activities that make all the difference in the life of a child). Therefore, I request you not to grudge the time and energy utilized in the curricular activities, rather encourage all creative pursuits that your son/daughter takes to.

Another point that I should like to discuss with you, is the system of evaluation the tests, exams etc. in the long run, this school aims at eliminating all formal periodic tests and terminal examinations. All class work and home assignments would be graded/evaluated daily and on weekly basis. And it would be on the basis of these cumulative grades, that the final score would be arrived at. The idea is that the child works hard regularly and takes to a life style conducive to achieving success not only in the academic examinations but also in the examination life at large.

The underlying reason for this approach to evaluation is that the learning is a process of gradual growth which must take its due course and time. However, learning and evaluation must go on simultaneously. They are the two dimensions of the same process, until that happens and the new system becomes operational, I request you not to make the tests and examinations a nigh-mare for your dear child. If you do, he/her may be strained in one way/from or the other, for him/her the answer lies in:-

(a) Preparing the lesson in advance.

(b) Being attentive in the class and finally.

(c) Doing all class work and home-work carefully and regularly.

I should like to ask you not to let your child pick-up the extremely bad habit of studying till very late at night on the night of the exams, which is mostly counterproductive. Any body who knows the process of reproducing knows the process of reproducing knowledge will tell you that.

I short, if some-how you could help your dear one take to a proper life style, i.e., living habits as well as study habits, half of the battle of academics, in fact that of whole life, would be won.

This school is aiming at providing total education to each child which includes a creative life-style.

Dear Parent,

I should like to draw your attention to another point, the home-work. By all means, do help your dear child with his/her home work. In fact it is a requirement. But going so far as doing the Home-work for him/her, will defeat the whole purpose of giving the Home-work. There is definitely a line between helping and spoon-feeding. Spoon-feeding has far reaching adverse effect on the self-image of the child. Learning is by doing and self-constrained to make a special request to you. If your dear one ever come out with any complaint, kindly check it back with the school before believing or disbelieving it. Rushing to hasty conclusions or to sweeping generalizations does not help. A pinch of salt Is the answer you may be placed in an embarrassing position.

Mostly the parents even if they happen to be professional teacher, for one reason or the other do not ordinarily prove to be good tutors to their own children. Because they are emotionally too involved in the process, they tend to lose patience, lest you lose the child.

Kindly pray for us, pray for the school. God bless you, your son/daughter and your whole family.

With great hopes for co-operation.

Yours

(Principal)

A LETTER TO THE NEW TEACHER

My Dear Teacher,

Assalam-o-Alaikum

You have chosen to serve this School. Wonderful! Congratulations! Most heartily welcome to the School's family. Now this School is yours. It sinks or sails with you and you gain or lose with its rise and fall. Let there be no doubt on that count.

By the Grace of God, this School is already a fine institution, but I'm sure with your joining the teaching faculty, the institution would further improve in ways more than one, as each teacher is unique in one way or the other. Hence he/she can make his/her own unique contirubtion to the institution if he/she only cares to do so. I'm sure you would give your best to the School and I assure you, the School would in its turn, be most prompt to give its best to you.

I thank you for obliging this School by accepting the position offered to you. Let's hope it's the beginning of a long fruitful partnership on either side. God bless you, now and forever.

Dear New Colleague!

This School is not just another English medium school equipped with sophisticated educational paraphernalia. It's much more than that. It has been set up with a vision and a mission. The vision is that of creative education and the mission lies in its value-orientation.

As you know education has two main components i.e. knowledge component and the value component. Here, at this School both these components are catered for.
So as a teacher of this School, your role is two-fold — as a teacher and as a mentor. As a teacher you will be of course teaching the text books, but as a mentor your great task is to give value-orientation to the personality of each and every child that you teach. Value orientation, in plain words, means helping the child build-up a set of proper moral, social and patriotic values and attitudes, inculcating productive living and study habits, good manners and discipline. Generally speaking all these aspects of training are covered under the term — character building. I believe this second part of your duty i.e. giving value-orientation and personality-building, is going to be more demanding, though equally rewarding in ways more than one. In this role, your own personality is the crucial factor. A teacher is the first ideal of a child. For him/her, you are everything. For a child, you are the symbol not only of knowledge but also of what is good and great in the world. Your prestige value at this stage of his/her life, is simply incalculable. What you say, what you suggest in the class even casually, will carry more weight with the innocent little ones, than what their own parents say, however competent they may be by themselves. For a child, you are the 'Oracle', the infallible one, none else.
However sophisticated be the curriculum and educational facilities available, it is ultimately the quality of the teachers that determines the quality of a school. And the quality of a teacher is determined by his/her:

a. Personal commitment and by his/her
b. Professional competence.

Of the two qualities, the first i.e. the commitment, the devotion, the dedication comes first always and every time. Any shortfall in the competence level i.e. any lack of experience etc., can be made up by sincerity of purpose, by willingness to work hard and long; but any let-up in the devotion to duty or interest in the work, can never, never

be off-set by any other attribute - personal or academic. The child first of all needs your love, your attention, your interest in his caring. If the child accepts you as a person, he will accept you as a teacher. If he doesn't, he won't.

Now a point or two about the children you teach. Each child is inherently different from the other temperamentally even if the I.Q. is more or less the same. (In fact I.Q. too varies widely). Then come the differences resulting from home environment, previous schooling, upbringing, cultural background, motivation, life-style, working and living habits etc. So know your pupils and their parents, too. If you are not fromally trained in teaching school children, it would do you a great deal of good if you could study a book or two on Child Psychology and Methodology of school teaching.

What a child needs most at this stage of his life, is – a positive self-image. (Whatever a child consciously or unconsciously thinks and feels about his 'self' is his self-image). A child's self-image is built-up from his own experience and from what others especially the teachers say to him and from how they deal with him. If he succeeds his self-image moves up and when he fails, his self-image goes down. Likewise, if you own him, if you accept him, if you encourage him, his self-image brightens up and if you wittingly or unwittingly discourage him, if you intentionally or unintentiionally ignore him, he feels rejected and neglected and consequent upon that feeling, his self-image is badly affected and he loses confidence in his 'self'. Beating, bullying or nagging are such bad things because they damage a child's self-image and destroy his self-confidence. In fact nagging is worse than beating. It harms psychologically. It's said that a cold look or an indifferent stare, may do more harm than an outburst of temper. So avoid these cold, silent but most damaging punishments. For boosting up a positive self-image, find ways and means of letting each child have some experience of success. Let him feel 'I can'. Let him move from 'I can' to 'I will'! If that is done, half of the battle is

won.

Respect the child's originality. Let him express his originality, his own thinking and feelings even if the language he uses is not quite correct. Language is one thing, originality or creativity another. What matters is originality not grammatical correctness. Primarily you have to promote your pupil's originality, build up his individuality. Let the child come out with what is there in his heart and mind.

While teaching a text book, by all means give notes and points as and when necessary. Such notes and prepared answers are good for the average child who can not write answers on his own, but do respect the right of the bright child to write the way he wants to write even if it is different from the book and from the version you have given. In fact the bright child, by virtue of his brightness finds it irksome to copy word by word either from the book or from the notes given by the teacher. Since he can think, he thinks he has a right to speak out, or write out. Sometimes it's a matter of ego also. The bright child unconsciously wants to be different from others to show off his superiority, so he more often than not, behaves differently, even oddly or rudely. All these oddities are either to give vent to the originality or to attract attention. Bright children tend to be naughty children. They also tend to lack concentration.

Remember you are going to deal with all types of parents; some very much concerned, some very demanding, some highly critical and some exceptionally cooperative and understanding. You have be very considerate, patient, discreet and careful while dealing directly or indirectly with the parents of your pupils. I should recommend that you had better know the biodata of as many parents as possible or at least that of the parents of the bright, problem or difficult children. Meet them informally if feasible. Discuss the behavioural, developmental and growth problems with them and keep notes of such contacts for reference. Here too, be genuine, plain and straight-forward; open to suggestion and

correction. Parents too at once make out, though they may not speak out, what is your calibre and commitment and they too value your commitment more than any other quality of your personality.

While talking about the parents let me give you a piece of advice from my own experience. Parents are parents. They see things in the perspective and prospective of their own dear child. Their only source of information is mostly their own son/daughter and most parents tend to believe whatever their dear child says, be it the whole truth or not. Hence in good faith, but mostly based on misinformation or misunderstanding, some of them may say many things, and that too in a manner which may not be always very pleasant, yet you have to put up with it. Never, never confront nor retaliate. Accept what is true; what is correct. Just ignore what is not right, what is sheer misunderstanding or miss information. But let there be no ill-will. Forgive and forget. You may be young in age but your position is that of a mentor. The parents are also OURS, because they are the parents of OUR children.

Another piece of advice that I should like to give you is: 'Learn to be fair and firm". All children like a teacher who is fair, however, hard otherwise. Erratic behaviour puzzles the children most. Consequently. unconsciously they draw back from a teacher who is erratic, moody and upredictable. Moodiness of the teacher robs the children of their sense of security, which is their first psychological need.

Bare knowledge, the children can obtain from any other sources i.e. printed material, audio or video media etc, but for value-orientation, for character-building, for attitude-formation and self-confidence, they look up to the teacher alone. Hence, educating the children, grooming them is much more important than mere teaching the text books. In fact, if the child is properly orientated, he is always a keen learner.

So be very careful about what sort of image your personality projects. Your pupils may be slow in learning

what you are teaching from the books, but they are never slow in absorbing your life style, your values and attitude, your enthusiasm or lack of it etc. From the way you enter the class, the way you utter the first word, the way you cast your first glance at the class, each and every child in the class, at once makes out what your mood is. The RDAR of a child's heart is most sensitive, it goes on flicking Red and Green signals all the time. One may hoodwink the whole world, but not the child. His ESP (Extra Sensory Perception) never fails him. He knows who is genuine and who is not.

Now a word about your dress and deportment. What dress you choole to wear every morning, how you carry yourself about, projects an image of your personality. Let it be the image of a teacher, of a mentor, not that of any other presonage, however, attractive or impressive but infeffective with reference to the role of a teacher.

In the beginning of this communication, I said that this School has been set up with a vision of creative education. The hard core of creativity is comprehension or understanding. As acid test of effective teaching is effective learning and the effective learining can not be done without first understanding the learning unit. Effective teacher is the one who helps and guides his/her pupils to understand and understanding does not come without asking searching questions.

Besides creativity, value-orientation (character-building) Public Speaking and Pakistaniat are integral components of our curriculum. In fact, this dimension of our education has already become the hall-mark of our image.

If you are young, so much the better. The child needs your youthfulness i.e. your cheerfulness, your hopefulness. your sensitiveness and over and above that, your stamina to work hard and long. Without much domestic obligation, you are in a better position to put in more interest, more time, more energy in your work. But

the child also needs maturity of outlook and approach, tolerance and above all patience. Yes, patience is the thing. Patience is the most precious attribute of a teacher.

Lastly, a word about, the teaching experience. If you have not had much experience of teaching school classes earlier, well, it is obviously a disadvantage to start with, but not without a silver lining, i.e. you won't have to unlearn stereo-typed methods and attitudes to teaching (it's better to have had no experience at all rather than bad experience). In that case you will make a fresh start and that too way. In fact, experience or no experience, it is the will to teach, that counts, it is the commitment to teaching that matters. If you love teaching, if you love children, if there is an urage in you to give your best to the blossming children, you don't have to worry about methods of teaching or experience. It will come to you flying. Teaching is like mothering. It will come to you naturally if you are a genuine teacher. Each teacher has his/her own style of teaching which is a projection of his/her own presonality.

Remember that you do now with this great opportunity of moulding and shaping these Future Hopes of Pakistan, will have far-reaching effect on your own personality, on your won family for generations to come. Don't take it lightly. The stakes are very high, very high indeed.

So may dear young teacher! In a way you are embarking on a voyage of discovery. Take the oars, and go ahead.

To strive to seek, to find and not to yield'
God bless you, God bless you now and forever.

Yours sincerely,

PRINCIPAL

A LETTER TO THE NEW TEACHER'S PARENT'S/HUSBAND

Dear______________

Assalam-o-Alaikum

Your daughter/son/wife______________________ has joined this School as a teacher in____________________________ Congratulation!

This School is not just another English medium school equipped with modern educational software and/electronic gadgetry and functioning in the sophisticated environment. It's much more than that. It has been set up with a vision and a mission. The vision is that of creative education and the mission lies in value-orientation.

It is a new institution with comparatively humble beginnings but it is going to grow, to develop, to blossom into a quality institution which will be a class by itself, Insha-Allah.

It's a great opportunity to contribute one's bit in building-up an institution like this. I know it's going to be a very demanding task but I am also sure that the experience would be equally rewarding and satisfying in ways more than one.

I hope with your co-operation and encouragement, your daughter/son/wife will be able to make her/his contribution in this educational venture of great national value.

I thank you for reposing requisite confidence in this School by consenting to her/his serving here. I assure you, we on our part would go all out to come up to your expectations and would do our utmost to make this School a happy-home for teachers and pupils alike.

I would also like to assure you that with this School, her/his career prospects are quite bright. She/he was selected on merit, and she/he will move up on merit. We want commitment, competence and hard-work and nothing else.

Thank you once again for sparing her/his services for us. God bless you and your family now and for ever. Kindly pray for us, pray for this School.

With profound regards.

Yours Sincerely

PRINCIPAL

BIRTHDAY/WEDDING DAY GREETINGS TO THE TEACHERS

Dear Miss/Mrs/Mr.

Assalam-o-Alaikum

Today is your birthday/wedding anniversary. Warmest Congratulations!

All your colleagues and all your pupils at the School join me in extending their heartiest felicitations to you on this auspicious occasion,

We pray that Almighty Allah, the Beneficent, the Merciful, showers His choicest blessings on you now and for ever. We pray that this day and all the days in years to come be full of blissful happiness for you and for the all near and dear ones that are around you. We pray that Almighty Allah the Gracious blesses you the way you would like to be blessed in your heart of hearts.

With great pleasure.

Yours Sincerely

PRINCIPAL

PRINCIPAL'S FIRST BRIEF FOR THE NEW TEACHERS

Dear Colleagues !

Teaching is a profession, a full-time commitment, not a part-time or spare-time job. At the very outset, you have to be very very clear in your mind on that count and of the that count and of the implications thereof.

a. ***A working Woman's / man's Attitude*** Whatever be your other attributes back at home, the moment you enter the portals of the School as a teacher, you are a plain working woman, nothing else. Hence you have to adopt a working woman's professional attitude to work with people over here.

b. ***First Priority and First Responsibility*** Whatever be your responsibilities and obligations at home, the day you choose, by your own free will, to be a teacher, your job as a teacher becomes your first priority and first is a very sensitive responsibility. It's an undertaking of far-reaching consequences. Imagine, the education, the well-being, the future career of the children you teach, more or less wholly depends on how you take you job, on the degree of commitment that you bring to bear upon your teaching. Whatever be your other personal commitments, the children you teach need your total professional commitment. Any let-up in that in any form would immediately on may counts. Before joining the school and after joining the school, a teacher would be very clear in his/her mind about the implications of doing so. Kindly plan your life lkewise.

C. ***Teacher's Image.*** There are many facets of a person's personality, so are yours. Well and good. However, while you are over here in the school, the way you walk, talk, behave and dress should consistently project the teacher's image, for the simple reason that the children you teach, need it most.

d. ***The Role Model.*** Every teacher, be he/she young or old, be he/she junior or senior, by virtue of his/her

position as a teacher enjoys immense and unique prestige with his/her pupils. He/she is the last word, the supreme authority for them. So every teacher has to be all the time extremely conscious of the authority, of the position, of the prestige that he/she is carrying with pride and pleasure. You'll enjoy it, cherish it one day. I `m sure!

e. ***Pride of the School.*** You are the pride of the school. With you goes the image of the school. Make the school worthy of you pride.

f ***'I Can I Will'*** is the motto of the school. It holds good for the pupils and the teachers alike. Ponder over it. It's great. Once believed in, it can change the whole course of one's life.

Additional Duties. This school runs on Public School System. Here the school curriculum covers a host of curricular and co-curricular activities. So besides, teaching the text books in class and playing the class teacher, you will be called upon to do a number of other duties, some of them are listed as under;-

a. ***Coverage / Relief Periods.*** As and when required, teacher have to take coverage period which have to be utilized in consultation with the Vice Principal.

b. ***M.O.D.*** Turn by turn teachers have to perform Master/Mistress of the Day's duty.

c. ***House Duty.*** Being a public school, this is run on public school lines which includes House System. The School has four Houses. I.e. Jinah House, Iqbal House Sir Syed House, and Muhammad Bin Qasim House each with its flag and motto. All the teachers are associated with the House System in one capacity or the other.

d. **Committees and Panels.** To manage the curricular and co-curricular activities of the school and for effective administration, the school has a number of committees and panels for example:-

a. *Academic Council*

b. *Admission Committee*

c. *Examination Cell*

d. *Research and Development Cell*

e. *Discipline Committee*

f. *Co-curricular Activities Panel*

g. ***Observations and Suggestions.*** Your devotion to the teaching profession and your interest in the school will be shown by how keenly you watch the environment and functioning of the school and if you do so, you would have a host of observations and suggestions to improve the school structurally and functionally. Kindly be free to discuss the same with the Principal direct. Even the criticism if sincerely helps. If you have an observation, the Principal is the right person to talk to. If you feel very strongly about any thing that happens in the school or about any order/instructions given to you be the management, you need not sulk, fume and fret, go straight to the Vice Principal/Principal and speak out what you feel and think. But, please do not give vent to your feelings in front of outsiders. It hurts but does not help any one nor the school. Secondly doing so is not being loyal to the school either.

h. ***Plaints, Problems and Petitions.*** No organization is perfect or functions faultlessly. Similarly your colleagues including the Vice Principal/Principal, are human beings any one in the hierarchy may unintentionally fail or unwittingly falter here and there, or may seem to you to fail or falter. The answer is to talk it over to the person concerned or go by the rules and regulations on the

subject. The Principal represents the Government Body school management committee in the school. He/she is the right person to talk to, to approach, to make complaints to and discuss the problems with, in the first instance.

i. ***Inter-personal Relationship with the staff and the Colleagues.*** If your priorities are right, if you are professionally interested in your job and in nothing else, you won't have much time and energy left indulging in any non-educational activity. Good will for all and malice for none, should be the working formula. Don't be loud in any way. Discretion is called for always and every time. Respect and be respected. And above all, be patient. Patience wins. Learn to tolerate the idiosyncrasies of other, the small failings of theirs. Your greatness lies in rising above petty things, much depends how mature emotionally intelligent you are.

Teaching at the School. This school is a quality institution squarely committed to creativity and character-building.To ensure ever-improving standard of education at the school, special attention is to be given to the methods of teaching and to the approaches to teaching in general. A detailed briefing on the subject in the form of a letter addressed to the new teachers has been already addressed to the new teachers, however, some important points that deserve to be high-lighted are recounted.

a. ***Reproductive Teaching Vs. Creative Teaching.*** All good teaching is creative as against mere reproductive teaching. Creative teaching aims at understanding not at passing on the pre-digested knowledge which is the characteristic feature of reproductive teaching.

b. **Exposure Theory.** The school is following the exposure theory of modern education. Each and every child is to be exposed to a wide variety of educational opportunities and activities in the school. Be it the

morning Assembly or any other activity, let the whole class participate in it as far as it is feasible.

c. ***Medium.*** This school by its very mandate is an English medium school. Hence the medium of instruction, examination and communication over here is English. On the school premises English Speaking is compulsory for the teachers and the students alike. Speaking-English and for that matter any language, is a skill, a matter of practice, the more you speak, the more fluent, the more proficient you become. Right or wrong go on speaking, that's the only effective way of learning to speak a language. Much of your success as a teacher in and outside the class depends on how good you are in communication skills.

Other relevant points in the context of teaching at this school are listed as under:-

d. ***Syllabus Break-Up***
The syllabus broken-up in terminal and weekly basis will be provided to you from the V.P's office. Based on this break-up, you are required to plan your lesson in the Teacher's Diary.

e. ***Teacher's Diary***
You have to maintain a teacher's Diary giving the out-line of your plan for each and every lesson that you are going to teach. This diary is to be submitted a week in advance on very Saturday morning, before the first period to the Vice Principal. The format of the daily diary and other instructions on how to prepare a lesson/plan will be expended to you by the V.P.

f. ***Observation Diaries***
From purely the educational point of view, a plan of teacher matters more than the Principle or the Vice Principal, as it is he/she who is directly involved with the teaching and character-building process, moreover, it is he/she who most of the school time remains in contact

with the children in the class and outside the class, so none else but he/she can effectively watch over the academic and character-development of the children. To ensure that, every teacher should keep a keen eye on the performance and behavior of each child, on the child's attitude to work and discipline. Whenever and wherever, the teacher notices any action or academic work that is odd or not up to the mark, it should be immediately noted in the observation diary and necessary corrective measures initiated at the appropriate level. To do so is a teacher's sacred duty.

Hence all teachers are requested not to ignore any short- fall in the student attitude to work and discipline. The teacher should also take a quiet and sympathetic note of any handicap that any child has. Some times a child's sub-standard performance can be traced back to hearing or eye-sight problem which the little child himself may not be aware of.

g. ***Class Observation Book***

All Class teacher have to maintain a class Observation Book containing the following:-

(i) Nominal Roll of the class with the following particulars:-

S. No. ________________ Roll No. ________________
Date of Admission ______________________________
Name ______________________________
Father's Name ______________________________
Date of Birth ______________________________
Phone: ________________ Address ________________
____

(ii) Observation on academic performance and on Discipline.
(Note: Allot one page to each child and make all entries in it).

(iii) Copy of the Tests and Exam result

(iv) A confidential list of special children having some handicap or a situation at home that calls for special attention

(v) A list of difficult children of the class.

(vi) Record of discipline cases.

(vii) Record of damages, losses of the class property and recoveries, if any.

(viii) Record of green and red slips awarded to the class

h. ***Children's Birth Days***
The class teachers must keep a record of their children's birthdays; an intimation is to be sent to the parents if they wish to celebrate it in the class.

i. ***Effective Teaching***
Effective teaching is not possible without first creating an environment of effective teaching. Here are some do's and don'ts.

ENVIRONMENT OF EFFECTIVE TEACHING

Be there at the door of your class room two minutes before the bell goes and on entering the class greet the children. Thereafter ensure the following in their first few minutes:-

j. That the class room is absolutely clean, no pieces of chalk, paper, wrappers, pencil shavings etc are lying about. First pick-up such odd things yourself, then ask the children to do the some.

k. See to it that the desks are lying in a straight line in some pattern (This is called alignment of desks).

l. See to it that the pupils are sitting up-right in the right posture. Ask them to remove the bags of books from behind their back, if any.

m. Ensure that all pupils have the subject books and the right exercise books in front of them and nothing else on their desks.

n. Also have a look at the condition of their books and exercise books. They have to be neat and clean and properly covered with necessary sticker/slip in the middle of the cover.

o. See to it that in the meantime, the wall-board has been cleaned.

p. Write " ______________________ " and below that the following:-

(1) Date (2) Subject

(3) Name of the text book (4) Topic/Exercise

During the period

a. Do not sit in the chair unless there is a requirement of doing so.

b. Never, never allow two pupils to speak at a time. At a time, only one pupil should be allowed to ask/answer a question and that too with proper permission by raising hand.

c. Insist that the pupils raise their hands properly and don't wave them wildly.

Audio – visual Aids

The greatest aid to teaching is the teacher himself/herself. His/her interest in teaching, and in the children he/she is

teaching, works like a magic spell, However, audio visual teaching aids including wall-board diagrams and charts etc should be extensively used. Mention your A.V aids in your lesson plan notes in your diary.

Prep Work

As you prepare your lesson in advance, similarly ask your pupils to have a pre-look at the lesson they are going to study the following day. This is called prep-work. It greatly helps in assimilating the lesson in the class.

Sitting in the Class

Teachers are not supposed to sit in the class while teaching. Checking should generally be done in the free periods. But when needed educationally in junior classes it may be done in the class.

Punishment
Types of all punishment i.e

a. Corporal (Beating, slapping etc)

b. Psychological (Sarcastic, Derogatory, insulting remarks), are strictly prohibited. Sending –out a child from the class is not advisable either. It hurts, harms and does not help.

Home Work and Class Work

All home work and class work is to be checked carefully. The children have to do the corrections. Do sign with date on the line at the end of each checking. Up to class VI, correct version is to be given. Use checking symbols in senior classes, don't write derogatory remarks/negative remarks like: poor, hopeless etc in the exercise books. Home work should always be based on the class work and not on the work yet to be covered in the class. Home work must be given according to the home-work schedule and

must be checked regularly. Kindly mind your own hand writing and signature.

Home Work Diaries

In Montessori classes, write the H.W in the children's diaries yourself. For the students above junior classes, you have to ensure that the children note it down correctly, and you have to sign it carefully.

Checking of Home Work

Checking should generally be done in the free periods but when needed it may be done in the class without wasting the time of other students. In that case, the teacher should go to each child's desk and check the note book. Crowding of the children around the teacher's desk/table should not be allowed.

Collection and Distribution of Exercise Books

The collection and distribution of note-books should be done under the supervision of the teacher concerned.

Sending the Children out of the Class Room

Sending any defaulter out from the class room as a punishment is not advisable. It is a problem.

Borrowing the Children's Books

While teaching or for any other purpose, children's books or exercise books should never be borrowed.

Sending the Children on Errands

The children should not be sent out on errands during the period.

Calling the Children from Class room

Calling any child form any other class for any query or work is not in order.

Assignment of the work to the children

Assignment of the work to the children which is not part of learning like making lists, totaling the marks of the scripts etc should to be avoided, please

Difficult Cases

All difficult/educationally backward cases should be discussed once a month with the V.P/Principal.

Disciplinary Cases

Habitual defaulters and disciplinary cases should be discussed with the Vice Principal/Principal before taking any serious action on one's own. Extremely slow learners, indifferent, irresponsive children should also be identified as early as possible and be discussed.

Handicapped Children

Children with any type of handicap should also be identified and discussed.

Seating Plan

Seating plan should be changed every week in a way that by the end of the year, every child sits with every one else at every place in the class. This will serve the purpose of socialization and it is fair as well.

Discriminating

Discriminating on any count is not fair and is never to be

resorted to for any reason. It hurts and harms and is resented most and adversely affect the image of the teacher as well as that of the school.

Tests and Exams

Paper setting, marking of scripts and tabulating the result and all processes pertaining to all tests and exams, are highly confidential and should be taken as such.

Invigilation

During the Invigilation duties you have to be vigilant by moving around. You do not have to sit in chair. Doing any other work however official is not allowed.

Honour System

In order to inculcate honesty and integrity and to promote personality development, the school should introduce Honour System through the class and school Honour Courts. The judges of these Honour Courts should be elected form amongst the respective classes.

School Parliament

As a project work in Social Studies and Pakistan Studies, the school may induct a parliament with a cabinet of student ministers.

Discipline Staff

Some of the general points are listed below:-

a. **Punctuality.** Punctuality reflects the attitude of a teacher. Punctuality is the hard core of efficiency. Punctuality means reporting 10minutes before the exact school time. In the 1st period after the break and after a vacant period, you have to be there at the class main door at least 2 minutes before the period starts.

b. **Leave.** Leave when needed should be requested in writing at least one day in advance. Barring emergencies, leave will not be granted on sending an application or on telephone. Leave request must be accompanied by work plan for coverage. Prefixing and suffixing of leave is ordinarily not allowed.

c. ***Grouping*** Unionism is not allowed. Teacher's involvement in political, ethnic, parochial or sectarian matters will be viewed very seriously.

d. ***Guests/Visitors*** No personal guest or visitors is to be seen or entertained in the school. In exceptional cases, permission should be taken form the Principal.

e. ***Private Tuition*** Their Teachers are not allowed private tuition of their own pupils. Private tuition of other than their own children should also be avoided. Special cases to be discussed with the Principal.

f. ***Leaving the school*** Leaving the school without proper short leave permission is a serious breach of discipline.

g. ***Gifts/Favours*** Gifts from the school children or their parents are not to be accepted. Taking a lift on regular basis is also to be avoided. Anything that places the teacher under any sort of personal obligation is to be scrupulously avoided.

h. I***nterview with the Principal*** Excepting the personal problems, for all routine academic matters, V.P is to be seen. However, the Principal can be seen through V.P as and when called for to discuss school matters, students progress and other problems.

i. ***School Servants*** Due care and courtesy is to be observed in dealing with the school admn. staff of all levels . In no case they should be asked to run personal errands. In case of mis- behaviour, the report should be made

through proper channel but should not be dealt with personally on the spot.

j. ***Meeting the Parents*** Parents are not allowed to visit the class rooms. Parents have to be seen with full decorum in the V.P's office by appointment only. A record of such meetings should also be kept for the Principal's reference.

k. ***Important Message to the Parents*** Messages to the parents, if any, are to be communicated in writing on homework diary or separately on the communication slip. All communications with the parents in writing/in person have to be carried out most discreetly. Avoid arguments. Don't see any parent on your own,. Inside or outside the class room etc. See them in V.P's office by appointment.

l ***Teacher's Children*** Children not on the rolls of the school are not to be brought to the school. Teachers, children on the rolls of the school, should not be given any special privilege not enjoyed by the rest of the school children, form the moment they enter the portals of the school and until the school time is over, they should not have any contact with their mother/father as their children, in no case any child however, small should hang around her mother in recess or at any other time or be taken to the class room, if the child's class is over. This is absolutely in the interest of the child himself. Each child must learn to be on his/her own.

m ***Expensive Jewellery and glamorous dress make-up*** Sobriety is the hall mark of the school. Simple and graceful turn out is of course the obvious requirement.

n ***Wearing of Gowns*** Teachers will wear academic gowns issued by the school as and when required.

o ***Telephone*** The school telephone is specifically meant for official use. Do not give school phone number as a contact number to any body less for an emergency. However, the incoming emergency messages can be

passed on through the Principal but not direct. No one will be called in to receive an incoming call except in an emergency. No trunk call is to be made less in emergency. Ordinarily a local call is not in order either.

P ***Mode of Address*** The Principal/V.P is to be addressed as SIR/Madam or they may be called by designation for example Mr. Principal or Madam Vice Principal but not by name, Please,

Misc. Points

a ***General Vigilance*** The school is yours if you find anything wrong or wanting anywhere, take notice of it. Particularly in matters of school prestige, and children's security and welfare, be extremely sensitive and watchful. In such matters contact the Principal direct and promptly.

b. ***Last Period*** Teachers taking the last period should leave the class room last to ensure the following:-

(i) The Pupils leave the Class room in an orderly manner.

(ii) That the girls move out first.

(iii) That fans/lights are put of immediately.

(iv) Left over articles are deposited/collected for safe coustody.

(v) Lastly teachers should as a regular duty take their respective classes up to the gate and oversee their orderly departure.

C ***Last Working day of the Month*** The last working day of the month will be half day for the students while the teachers to:-

(i) Complete the records and the registers.

(ii) Do programming for the next month.

(iii) Attend the staff conference

(iv) Attend the Extension Lectures/internal Teacher Development Programm if so arranged.

d. ***Professional Qualifications*** The school encourages and helps the teachers to acquire professional qualifications through the Allama Iqbal Open University.

e. **Teacher's Refresher Course** The school annually holds the Teacher's Refresher Course in the summer vocations in which eminent educationists and veteran educators address the teaching faculty of the school and conduct the micro teaching teaching workshops.

f. ***Teacher's Birthdays and Wedding Days*** Over here we are a family. Along with the students birthdays, the birthdays and wedding anniversaries of the staff are also celebrated. May ALLAH bless you all.

Students at Public School

All of us must see to it that our students conduct themselves in a dignified manner within the school as well as outside the school. They must develop self-confidence and be taught to stand up right always. Following points must be kept in mind by the teachers:-

a. ***Observation Slip System.*** Observation slip system is in vogue in the school. Use it extensively, this will be proof of your efficiency and interest in your job.

b. ***Protracted Absence form the Class.*** Any child's absence form the class for more than three days consecutively should be reported to the Principal in writing. In case of sickness, the Get-well card is to be sent.

c. ***School Uniform.*** All students of all classes must wear proper school uniform and be neat and tidy in their

dress and bearing. School badges must be worn by all.

d. ***Sudden Illness/Mishaps etc.*** All sudden illness or mishap must be taken care of and reported immediately.

e. ***Children's Safety.*** Every care and precaution is to be taken for personal safety of the children. Any faults in any electric gadgets/fitting must be reported immediately, and the children should be told again and again not to fiddle with electric things. Similarly teachers are to ensure that no child brings any razor, knife or scissors etc from home. Children must be stopped if found playing with sharp pointed things including pencils.

f. ***Children's Departure.*** Class teachers have to supervise the orderly departure of their children. The teachers of junior classes should properly escorte their children.

END

THE AUTHOR

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WORKS

1 CHARACTER AND CONDUCT OF QUAID-E-AZAM
2 LIVING WITH LEADERSHIP
3 LEARNING TO LEAD
4 IN SEARCH OF MATURITY
5 FROM SCHOOL TO COLLEGE
6 A LASTING LIGHT HOUSE
7 TEACHER GUIDE
8 IN SEARCH OF CHARCTER
9 BEACON LIGHT
10 LIGHT A CANDLE
11 HAYAT-E-QUAID-E-AZAM
12 GUFTAR-O-KIDAR-E -QUAID-E-AZAM
13 GUFTAR-O-KIRDAR-E-SIR SYED
14 TAZKARA-E-IQBAL
15 MUKALAMAT-E-IQBAL
16 SHAD-BAD-MANZIL-MURAD
17 KIRDAR-KI-KIRNAIN
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20 JURATOAN KAY NISHAN
21 HAQ NAWAZ KIYANI SHAHEED SITARA-E-JURAT
22 AKRAM SHAHEED NISHAN-E-HAIDER
23 DASTAN-E-ILM-O-AMAL (VOLUME-1)
24 DASTAN-E-ILM-O-AMAL (VOLUME-11)
25 CHIRAGON KI QATAAR
26 CHARCTER BUILDING AND PUBLIC SPEAKING
27 PAKISTANIAT CHARACTER BUILDING
28 SHAHEED-E-SIACHIN
29 ADMI MAIN INSAN KI TALASH
30 DAE-SE-DAE KO JALATE CHALO
31 ROSHAN RAHAIN
32 DANAI KI TALASH

A PRAYER FOR TODAY

This is the beginning of a new day
God has given me this day to use
As I *will*. I can waste it or use it
For good, but what I do today
Is important, because I am
Exchange a day of my life for it !
When tomorrow comes, this day
will be gone forever, leaving in its
place something that I have
trade for it. I want it to be gain,
and not loss; good, and not evil
success and not failure; in order
that I shall not regret the price
I have paid for it

Ameen

The Gift of Hope

The greatest

Of

Gifts

Is

The giving

Of

Hope

It's a blessing

For the one

Who receives

And a blessing

For the one

Who gives

(Saeed Rashid)

سلمان
SALMAN SALEEM
PRESENTS